THE PROBLEMS OF *ARISTOTLE*, WITH OTHER PHILOSOPHERS AND PHYSITIANS.

Wherein are contained divers Questions with their Answers touching the Estate of a mans BODY.

LONDON,
Printed by *S. G.* and *B. G.* for *W. K.* 1676

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TO THE READER.

EVery man doth wonder (gentle Reader) at an Eclipſe of the Sun, or of the Moon, and gazeth at a blazing Star, and beholdeth with admiration an exquiſite Picture, drawn with the Penſil of a skilfull Hand: yea, all Novelties do pleaſe, be they never ſo ſmall. But if they be once common, be they never ſo great wonders, no man vouchſafeth to give them the looking on. But then, as Seneca *doth ſay,* Non eſt Ethiops inter ſuos inſignitus color. *The ſelf-ſame doth happen in man, and the wonderfull workemanſhip of his Body, and unſpeakable excellency of his Soul; for, if we regard his Excellency, he doth ſurpaſs all creatures under heaven: And therefore the Egyptians being raviſhed with the contemplation of Mans dignity and perfection, doubted not to call him a Terreſtial God, and Celeſtiall Creature, a Meſſenger of the gods, Lord and Maſter of things below, and a familiar friend to thoſe which live above, a miracle of nature, and, as* Seneca *doth call him,* Natures Darling.

It is ſaid, That after that Phidias, *a moſt famous Carver had made* Minerva's *Shield, he engraved his own Portraiture ſo lively and deeply in the ſame that it could never be taken out again, without the defacing of the whole work. So God himſelf, a far more excellent Workman, than* Phidias, *after he had made the univerſal World, and all Creatures therein, for a token of his skill drew it new into a ſmall compaſs, as an abridgement of all his works, to wit,*

when he had made man, who is a Microcoſm, or little World, and in him printed his own Image and ſimilitude ſo lively, that no power whatſoever is able to blot it out. This image and ſimilitude is the Soul and Underſtanding, which he would never have printed in man unleſs he had firſt made him a body of a ſubſtance fit and apt to receive that impreſſion: and unleſs alſo he had ſo skilfully framed it, that it ſhould be worthy to receive ſo great an ornament, as the Underſtanding is. And therefore the Body of man was made of a complexion moſt pure and delicate, and in a ſhape comely and beautiful; and yet notwithſtanding all theſe perfections which man hath in himſelf, few or none take delight in the ſtudy of himſelf, or is careful to know the ſubſtance, ſtate, condition, quality, and uſe of the parts of his own body although he be the honour of Nature, and more to be admired than the ſtrangeſt and rareſt wonder that ever hapned. The cauſe of this is no other but becauſe mans nature delighteth in Novelties, and neglects to ſearch out the cauſe of thoſe things, which are common.

I have therefore thought good to give thee in a known tongue, this little Book written by the deepeſt of all Philoſophers, who teacheth the uſe of all the parts of mans body, their nature, quality, and property, and ſubſtance, which may bring thee in reading of it, if read it thou wilt, no leſs delight then profit, nor leſs profit then delight. *Farewel.*

Fœlix qui potuit rerum cognoſcere cauſas.

The first Probleme.

Queſt. *Among all living creatures, why hath man onely his countenance lifted up toward heaven?*

Anſw. Unto this queſtion there are divers Anſwers;

Firſt it proceeds from the Will of the Creators ſelf: and although that anſwer be true, yet, in this our purpoſe, it ſeemeth not to be of force becauſe that ſo all queſtions might eaſily be diſſolved.

Secondly, I anſwer, That for the moſt part every workman doth make his firſt work worſe and then his ſecond better; and ſo God, creating all other beaſts before man, gave them their face looking down to the earth, and then ſecondly he created man, as it doth appear in *Geneſis*, unto whom he gave an honeſt ſhape, lifted up unto Heaven. But yet this anſwer doth not ſeem to be to the purpoſe, becauſe it is drawn from divinity, and doth alſo derogate from the goodneſs of God, who maketh all his works perfect and good.

Thirdly, it is anſwered, That man onely among all living creatures is ordained to the Kingdom of heaven, and therefore hath his face elevated and lifted up to heaven, becauſe that deſpiſing worldly and earthly things, he ought to contemplate on heavenly things.

Fourthly, That the reaſonable ſoul is like unto Angels, and finally ordained towards God, as it appeareth by *Averrois*, ſin the firſt *de Anima*, and therefore he hath a figure looking upward,

Fifthly, That man is a Microcoſm, that is, a little world, as it pleaſeth *Ariſtotle* to ſay, in the eighth of his *Phyſ.* and therefore he doth command all other living creatures, and they obey him.

Sixthly, It is anſwered, that naturally there is unto every thing, and every work, that form and figure given, which is fit and proper for its motion: as unto the heaven roundneſs, to the fire a pyramidical form, that is, broad beneath, and ſharp towards the top, which form is moſt apt to aſcend,

and ſo man hath his face up to heaven, to behold the wonders of Gods works.

Qu *VVhy is the head of Beaſts hairy?*

A. The anſwer, according to the opinion of *Conſt.* is, That the hairs are an ornament of the head and of the brain; and the brain is purged and evacuated of groſs humours by the growing of the hair, from the higheſt unto the loweſt parts, which paſs through the pores of the exterior fleſh, and do become dry, and are converted into hairs. This appears to be true, becauſe that, in all mens bodys there is nothing drier than the hair; for they are drier than the bones, as *Albertus Magnus* doth affirm, becauſe that ſome beaſts are nouriſhed with bones, as dogs; but no beaſt can digeſt feathers, or hair, but do void them undigeſted: and they are ſo dry, that they are not for nutriment.

Secondly, It is anſwered, That the brain is purged four manner of wayes: Firſt, of ſuperfluous watry humors, by the eyes: from melancholy, by the ears: and of choler by the noſe: of Flegm, by the hair; and that is the intent of the Phyſitian.

Qu. *Why have men longer hair on their heads than other living creatures?*

A. Ariſtot. de generat. anim. ſaith, That men have the moiſteſt brain of all living creatures, from the which the ſeed proceedeth, which is converted into the long hair of the head.

Secondly It is anſwered, That the humors of man are fat and do not become dry eaſily, and therefore the hair groweth long in him: in other beaſts the humors are eaſily dried, and therefore the hair groweth not ſo long.

Qu. *Why doth the hair take deeper root in mans skin, than in other living creatures?*

A. Becauſe they have greater ſtore of nouriſhment in man, and therefore grow more into the inward parts of man: And this is alſo the reaſon why in other creatures the hair doth alter and change with the skin, and not in man, unleſs it be ſometimes a ſcar or wound,

Qu. *Why have women longer hair than men?*

A. Becauſe women are moſtier then men, and more Flegmatick

matick, and therefore there is no more matter of hair in them and by consequence the length also of their hairs doth follow. And furthermore, this matter is more increased in women than in men, from their interiour parts, and especially in the time of their monethly terms and flowers, because the matter doth then ascend, whereby the humour which breedeth the hair doth increase. And *Albertus* doth say, That if the hair of a woman in the time of her flowers be put into dung, a venemous Serpent is engendred of it.

The second answer is, Because women want beards, and so the matter of the beard doth go into the matter of the hair.

Q. *Why have some men soft hair, and some men hard hair?*

A. We answer with *Aristotle*, That the hair hath proportion with the skin, of which some is hard, some thick, some subtile and soft, some gross: therefore the hair which groweth out of a thick and gross skin, is thick and gross, and that which groweth of a subtile and fine, is fine and soft. And when the pores are open, then cometh forth much humour, and therefore hard hair is engendered: and when the pores are strait, then there doth grow soft and fine hair. And this doth *Aristotle* shew in men, in whom we have an eminent token because women have softer hair than they, because, that in women pores are shut, and are strait by reason of their coldness.

Secondly, Because that for the most part cholerick men have harder and thicker hair than others, by reason of their heat, because their pores are ever open in them, and therefore also they have beards sooner than othes: Whereupon the Philosopher saith, that those beasts, which have hard hair, are the boldest, because such hair proceedeth of heat and choler, which choler maketh men fight. *Aristotle* also giveth example in the Bear and the Boar; and contrariwise those Beasts, that have soft hair, are fearful, because they be cold, as the Hair and Harr, *Aristotle* doth give another reason of the softness and hardness of the hair drawn from the Climate where a man is born; because that in hot Regions hard and gross hair is engendred, as it apeareth in the

Ethiopians, and the contrary is true in a cold countrey, as towards the North.

Q. *Why have ſome men curled hair, and ſome ſmooth?*

A. The anſwer is, That the cauſe of the curling of the hair, is great abundance of heat, ſo that if there be much heat in a man, then the hair doth curl and grow upward. And a ſign of this is proved true, becauſe that ſometimes a man doth enter into a Bath ſmooth-haired, and afterward by the Baths becometh curled And therefore the Keepers of Baths have often curled hair, and alſo the Ethiopian and cholerick men. But the cauſe of the ſmoothneſs is the abundance of moiſt humours which tend downward; and a proof of this is, becauſe women, for the moſt part, have ſmooth hair, becauſe they have much humidity in them, and ſmall heat.

Q. *Why do women ſhew their ripeneſs by the hair of their privy parts, and not elſewhere; but men by their breaſts?*

A. We anſwer Phiſicion like becauſe in men and women there is abundance of humidity in that place, but more in women, becauſe men have the mouth of the bladder in that place where the Urine is contained, of the which the hair in the breaſt is ingendred, and about the Navel. But of women it is ſaid, That the humidity of the bladder, and of the matrix, or womb, is joyned, and meeteth in that low ſecret place, and therefore is diſſolved and ſeparated in that place through much vapours and fumes, which are the cauſe of the hair. And the like doth happen in other places where hair is, and under the arms.

Q. *Why have not women beards?*

A. Becauſe they want heat, as appeareth in ſome effeminate men who are beardleſs for the ſame cauſe, becauſe they are of the complexion of women.

Q. *Why doth the hair grow in thoſe which are hanged?*

A. Becauſe their Bodies are expoſed to the Sun, the which through his heat doth diſſolve all the moiſture into a fume or vapour, of which the hair doth grow and increaſe.

Q. *Why is the hair of the head thicker and groſſer than elſe-*

where

where, and the more men are ſhaven, the harder and thicker it groweth?

A. Becauſe, according to the rule of the Phyſician, by how much the more the humour or vapour of any liqour is diſſolved and taken away, by ſo much the more the humor remaining doth draw to the ſame place: and therefore how much the more the hair is ſhaved, ſo much the more the humours gather thither; and of them the hair is engendred, and doth there alſo wax hard.

Qu. *Why are women ſmooth and fair in reſpect of men?*

A. The anſwer is, according unto *Ariſt. de generat animal* Becauſe that in women all humidity and ſuperfluity, which are the matter and cauſe of the hair of the body, is expelled with their monthly terms, the which ſuperfluity remaineth in men, and through the vapours do paſs into the hair. And a ſign of this is, becauſe women have ſeldom any running at the noſe, or Impoſthume, or Ulcer, but ſuch matter is expelled alſo. And we ſee ſome old women begin to have beards in their old age, that is, after forty or fifty years of age when their flowers are ceaſed, as *Ariſtotle* doth teach, *de animal. lib. 6.*

Q. *Why doth man only, above all other creatures, wax hoary and gray, as* Protagoras *and* Ariſtotle *affirm?*

A. The anſwer, according unto the Philoſopher, is, Becauſe men hath the hotteſt heart of all living creatures: and therefore Nature being more wiſe, leſt a man ſhould be ſuffocated through the heat of his heart, hath placed the heart, which is moſt hot, under the brain, which is moſt cold, to the end that the heat of the heart may be tempered with the coldneſs of the brain; and contrariwiſe, that the coldneſs of the brain may be heated with the heat of the heart, that thereby there might be temperature in both. A ſign to prove this is, becauſe that of all living creatures man hath the worſt breath, if he come to his full age Furthermore, men doth conſume half his time in ſleeping, which doth proceed from the great acceſs of the coldneſs and moiſture of the brain, and by that means doth want natural heat to digeſt and conſume that moiſtneſs; the which

which heat he hath ſufficiently in his youth; and therefore in that age is not gray, but in his old age, when heat falleth; and therefore the vapours aſcending from the ſtomack, remain undigeſted, and unconſumed for want of natural heat and then putrie; of which putrifaction of humors, the whiteneſs doth follow, which is called grayneſs, or hoarineſs. Whereby it doth apear, that hoarineſs is nothing elſe but a whiteneſs of the hair, becauſe by the putrifaction of humors about the roots of the hair through the want of natural heat in old age. Sometimes alſo grayneſs is cauſed by the naughtineſs of the complexion, which may well happen in youth, and ſometimes by reaſon of the moiſture undigeſted and ſometimes through over-great fear or care, as it appeareth in Merchants, Sailers, Thieves: from whence cometh this verſe:

Cura facit canos quamvis homo non habet annos.

Qu. *Why doth red hair grow white ſooner than other?*

A. According to the opinion of *Ariſtotle*, becauſe redneſs is an infirmity in the hair; for it is ingendred of a weak and infirm matter, that is to ſay, of matter corrupted with the flowers of the woman, and therefore they wax white ſooner then black hair.

Qu. *Why do wolves grow griſly?*

A. The better to underſtand this queſtion, note the difference between grayneſs and griſlineſs; becauſe that grayneſs is cauſed through the defect of natural heat, but griſlineſs through devouring and eating, as *Ariſtotle* witneſſeth. 7 *de Animal.* The Wolf being a dovouring beaſt, and a great eater, he letteth it down glutonouſly without chewing, and that at once enough for three dayes of which meat groſs vapors are engendred in the wolves body, and by conſequence griſlineſs, Secondly, grayneſs and griſlineſs do differ, becauſe grayneſs is only in the head, and griſlineſs over all the body,

Qu. *Why do horſes grow griſly and gray?*

A. According unto *Ariſtotle*, becauſe they are, for the moſt part, in the Sun: and in his opinion alſo heat doth accidentally cauſe putrifaction; and therefore of that kind of heat

heat the matter of hair doth putrifie, and by consequence. they are quickly pill'd.

Qu. *Why do men become bald, and trees fall their leaves in the winter?*

A. Aristotle doth give the same reason for doth; because that the want of moisture in both, is the cause of the want of the hair and of the leaves: And this is proved, because that a man becometh bald through Venery, because that letchery is a letting forth of natural humidity and heat. And so by that excess in carnal pleasure, moisture is consumed which is the nutriment of the hiar, & therefore baldness doth ensue. And this is evidently proved in Eunuchs and women, which do not grow bald, because they do not depart from that moistness. And thereupon Eunuchs are of the complexion of women. But if you ask why Eunuchs, be not bald nor have not the gout, as *Hippocrates* saith: The answer is according unto *Galen*, because the cause of baldness is dryness the which is not in Eunuchs, because they want their stones the which do minister heat unto all the parts of the body and the heat doth open the pores, the which being open, the hair doth fall.

Qu. *Why are not women bald?*

A. Because they are cold and moist, which are the cause that the hair remaineth; for moistness doth give nutriment unto the hair, and the coldness doth bind the pores,

Qu. *Why are bald men deceitful according to the verse?*

Si non vis falli, fugas consortia calvi.

A. Because baldness doth witness a cholerick complexion, which is hot and dry; and cholerick men are naturally deceitful, according to that verse,

Hirsutus, fallax irascens, prodigus, audax.

And therefore it followeth, *à primo ad ultimum*, that bald men are deceitful and crafty.

Qu. *VVhy are not blind men naturally bald?*

A. Because that, according unto *Aristotle*, the eye hath more moisture in it, and that moisture which should pass through by the substance of the eyes doth become a sufficient nutriment of the hair, and therefore they are seldom bald.

Qu. *Why doth the hair ſtand an end when men are afraid?*

A. Becauſe in the time of fear, the heat doth go from the outward parts of the body, unto the inward, to the intent to help the heart, and ſo the pores, in which the hairs are faſtned, are ſhut up; after which ſtopping and ſhutting up of the pores, the ſtanding up of the hairs doth follow, as it is ſeen in bruit beaſts, as Dogs, wild Boars, and Peacocks.

Of the Head.

WHy *is a mans Head round.*

A Becauſe this figure is moſt fit to receive any thing into it, as *Ariſtotle* doth affirm, *lib. de cœl.* and the head doth contain in him five Senſes. This is alſo ſeen in a material Sphere.

Qu. *Why is the head round?*

A. Ariſtotle ſaith, becauſe it doth contain in it the moiſteſt parts of the living creatures and alſo becauſe the brain may be defended thereby, as with a ſhield.

Qu. *Why is not the head abſolutely long, but ſomewhat round?*

A. To the end, that the three Creeks and Cells of the brain might the better be diſtinguiſhed; that is, the fantaſie in the forehead; the diſcourſing or reaſonable part in the middle; and the memory in the hindermoſt part.

Qu. *Why doth a man lift up his head towards the heavens, when he doth imagine?*

A. Becauſe the imagination is in the forepart of the head, or brain, and therefore it lifteth up it ſelf, that the Creeks or Cells of the imagination may be opened, and that the ſpirit, which help the imagination, and are fit for that purpoſe, having their concourſe thither, may help the imagination.

Qu. *Why doth a man when he muſeth, or thinks on things paſt, look down towards the earth?*

A. Becauſe the Cell, or Creek, which is behinde, is, the Creek or Chamber of Memory: and therefore that looketh towards Heaven when the Head is bowed down; and ſo that Cell is opened, to the end that the

the Spirits, which perfect the memory, ſhould enter in.

Q. *Why is not the Head fleſhy, like unto the other parts of the body?*

A. Becauſe that; according unto *Ariſtotle*, the Head would be too heavy, and would not ſtand ſtedfaſtly; aud therefore it is without fleſh. Alſo a Head loaden with fleſh, doth betoken an evil complexion.

Q. *VVhy is the Head ſubject to aches and grief?*

A. According unto *Conſtant.* by reaſon of evil Humors, which proceed from the ſtomack, and aſcend unto the Head. And ſometimes it proceeds of overmuch filling the ſtomack: Becauſe, according unto the opinion of *Galen*, two great ſinews paſs from the Brain to the mouth of the Stomach, and therefore theſe two parts do ſuffer grief always together. Sometimes the ach doth proceed of drinking ſtrong wine, of fuming meats, as Garlick or Onions, and ſometime of flegme in the ſtomack, whereof ſpring quotidian Fevers.

Q. *Why have women the head-ach more than men?*

A. Albertus ſaith, that it is by reaſon of their monthly terms which men are not troubled with; and ſo a moiſt, unclean; and venemous fume is diſſolved, the which ſeeking paſſage upward doth cauſe the head to ach.

Q. *Why is the brain white?*

A. There are two anſwers: The firſt, becauſe it is cold, and coldneſs is the mother of white, as the Phyloſophers do teach: The ſecond, becauſe it may receive the ſimilitude and likeneſs of all colours, which the white colour can beſt do, becauſe it is moſt ſimple.

Q. *Why are all the ſenſes in the head?*

A. Becauſe (as *Albertus* ſaith) the brain is there, of which all the ſenſes do depend, and are directed by it, and by conſequent it maketh all the Spirits to feel, and by it all the members are governed.

Q. *Why cannot a man eſcape death, if the brain or heart be hurt?*

A. Becauſe by the heart and the brain, are two of the principalleſt parts which conſerve Life; and therefore if they be hurt,

hurt, there is no remedy left for cure.

Qu. *Why is the brain moſt moiſt?*

A. Becauſe it may eaſily receive any impreſſion, which moiſture can beſt do, as it appeareth in wax, which doth eaſily receive the print of the ſeal when it is ſoft.

Qu. *Why is the brain cold?*

A. This is anſwered two wayes. Firſt, becauſe that by his coldneſs it may clear the underſtanding of a man, and make it ſubtile. Secondly, that by the coldneſs of the brain the heat of the heart may be tempered: and this is *Ariſtotles* intention, *lib. de anim.*

Of the Eyes.

WHy *have we one noſe and two eyes?*

A. Becauſe our ſight is more neceſſary for us than the ſmelling: and therefore it doth proceed from the goodneſs of Nature, That if we receive any hurt or loſs of one Eye, that yet the other ſhould remain: Unto the which the ſpirit with which we ſee, called *ſpiritus viſivus*, is directed when the other is out, as it is plain in the common perſpective.

Q. *Why have children in their youth great eyes, and why do they become ſmaller and leſſer in their age?*

A. According to *Ariſtotle de Generat.* It proceedeth from the great humidity of the brain, and for the ſame cauſe children are very ſleepy.

Q *Why do black eyes ſee well in the day time, and bad by night?*

A. According to that opinion of *Ariſtotle*, it proceedeth from the want of fire, and from the aſſembling and meeting together of light and humour in the eyes, which are lightned by reaſon of the Sun; which doth lighten the eaſie humour of the eye, and purge it; and in the abſence of the Sun, thoſe humours become dark and black, and therefore the ſight not ſo good.

Q. *Why do the blewiſh gray eyes ſee badly in the day time, and well by night?*

A. Becauſe (ſaith *Ariſtotle*) grayneſs is light and ſhining

of

of it ſelf, and the ſpirits with which we ſee, are weakened in the day time, and ſtrengthened in the night.

Q. *Why be mens eyes of divers colours?*

A. This poceedeth, ſaith *Arſtotle*, by reaſon of the diverſity of humors. The eye therefore hath four coverings, and three humours. The firſt covering is called *Conſolidative*, which is the outermoſt, which is ſtrong and fat. The ſecond is called *an horny skin, or covering*, to the likeneſs of an horn, and that is a clear covering. The third is call *Uvea*, of the likeneſs of a black Grape. The fourth is called a *Cobweb*. But according to the opinion of ſome, the eye doth conſiſt of ſeven coverings or skins, and three humours. The firſt humor is called *Albuginous* for the likeneſs unto the white of an Egg. The ſecond, *Glacial*, that is, like unto Ice, or cryſtaline. The third, *Vitreous*, that is, clear like a Glaſs. And that diverſity of humours, cauſeth the diverſity of the eyes.

Qu. *Why are men that have but one eye good Archers? and why do good Archers commonly ſhut one eye? And why do ſuch as behold the Stars, look through a trunk with one eye?*

A. This matter is handled in the perſpective Art, and the reaſon is, as it doth appear in the book of Cauſes, becauſe that every vertue and ſtrength united and knit together, is ſtronger then it ſelf diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eyes, the one being ſhut, is gathered into the other, and ſo the light is fortified in him, and by conſequence, he doth ſee better and certainer with one eye being ſhut, then both being open.

Qu. *Why doth ſuch as drink much, and laugh much ſhed tears?*

A. Becauſe that whilſt they drink and laugh without meaſure, the air which is drawn in, doth not paſs out through the wind-pipe, and ſo with force is directed and ſent to the eyes, and by their pores paſſing out, doth expel the humours of the eyes; the which humours being ſo expulſed, do bring teares,

Qu. *Why do ſuch as weep much, urine but little?*

A. Becauſe (ſaith *Ariſtotle*) the radical humidity of a tear, and of urine, are of one and the ſame nature. And

there

therefore where weeping doth increaſe, there urine doth diminiſh, and that they be of one nature is plain by the taſte, becauſe they are both ſalt.

Q. *Why do ſome which have clear eyes ſee nothing at all.*

A. By reaſon of the oppilation and naughtineſs of the ſinews with which we ſee. For the temples being deſtroyed, the ſtrength of the ſight cannot be carried from the brain to the eye, as the Philoſopher doth teach, *Lib. de ſen & ſenſato.*

Q. *Why is the eye clear and ſmooth, like unto a glaſs*

A. Becauſe the things which may be ſeen, are better beaten back from a ſmooth thing than otherwiſe, that thereby the ſight ſhould be ſtrengthened.

Secondly, I anſwer, It is becauſe the eye is very moiſt above all parts of the Body, and of a watriſh nature: and as the water is clear and ſmooth, ſo likewiſe is the eye

Q. *Why do men, which have their eyes deep in their head, ſee well a far off, and the like of other Beaſts?*

A. Becauſe (ſaith *Ariſtotle* 2. *de gener. animal.*) the force and power by which we ſee, is not diſperſed in them, but doth go directly to the thing which is ſeen.

And this is proved by a ſimilitude, becauſe that when a man doth ſtand in a deep ditch or well, he doth ſee in the day time ſtanding in thoſe places, the ſtars of the Firmament, as *Ariſtotle* doth teach in his Treatiſe *de forma ſpeculi*, becauſe then the power of the ſight, and the beams are not ſcattered.

Q. *Wherefore do thoſe men which have their eyes far out, and deep in their heads, ſee but meanly, and not far diſtant?*

A. Becauſe (ſaith *Ariſtotle*) the beames of the ſight which paſs from the eye, are ſcattered on every ſide, and do not go directly unto the thing that is ſeen, and therefore the ſight is weakened.

Q. *Why are many beaſts born blind, as Lyons whelps, and Dogs whelps?*

A. Becauſe ſuch beaſts are not as yet of perect ripeneſs and maturity, and the courſe of nutriment doth not work in them. And this is proved by a ſimilitude of the Swallows

lows, whose eyes, if they were taken out when they are little ones in the nest, will grow again. And this is plain in many other beasts, which are brought forth before their time, as it were, dead; as Bears whelps. And this reason doth belong rather to the Perspective than the Natural Philosopher.

Qu. *Why do the eyes of a woman which hath her flowers stain a new glass, as* Aristotle *saith*, de Somn. & Vigil, *and this is the like Problem, Why doth a Basilisk kill a man with his sight?*

A. To the first, the answer is, That when the flowers do run from a woman, then a most venomous air is dissolved in them, the which doth ascend unto the womans head; and she having grief of her head, doth cover it with many veils and kerchiefs: and because the eyes are full of small insensible holes, which are called pores, there the air seeketh a passage and so doth infect the eyes, which are full of blood. And their eyes do appear also dropping, and full of tears, by reason of the evil vapour that is in them: and those vapours are incorporated and multiplied until they come unto the glass before them: and by reason that such a Glass is very sound, clear and smooth, it doth easily receive that which is unclean.

To the second, it is answered, That the Basilisk is a very venemous and infected beast, and that there pass from his eyes venomous vapours, which are multiplied unto the thing which is seen by him, and even unto the eye of man: the which venomous vapours of humours entring into the body do infect him, and so in the end the man dieth. And this is also the reason why the Basilisk looking upon a Shield perfectly well made with fast clammy pitch, or any hard smooth thing, doth kill himself, because the humours are beaten back from this smooth hard thing unto the Basilisk; by which beating back he is killed. And the like is said of a woman when she hath her monthly disease: whereof it followeth, that some old women do hurt themselves when they look upon glasses, or other firm and solid things in the time of their terms.

Q. *Why is not the sparkling of Cats eyes and wolves eyes seen in the light, but in the dark.*

A. Becauſe that the greater light doth darken the leſſer, and therefore in a greater light, that ſparkling cannot be ſeen: but the greater the darkneſs is, the eaſier it is ſeen, and is made more ſtrong and ſhining; becauſe it is not then hindred by a greater external light which might darken it.

Qu. *Why doth a man, beholding himſelf in a glaſs, preſently forget his own diſpoſition?*

A. The anſwer is made in *lib. de forma ſpeculi.* That the Image ſeen by the glaſs doth repreſent it ſelf weakly and indirectly to the power of the ſight: and becauſe it is repreſented weakly, it is weakly alſo apprehended, and by conſequence is not long retained.

Qu. *Why is the ſight created and refreſhed by a green colour, as this verſe ſheweth?*

Fons, ſpeculum, gramen oculis ſunt alleviamen.

A. Becauſe the green colour doth meanly move the inſtrument of the ſight, and therefore doth comfort the ſight: but thus doth not black nor white colours, becauſe theſe colours do vehemently ſtir and alter the organ and inſtrument of the ſight, and therefore make the greater violence: but by how much the more violent the thing is, which is felt or ſeen, the more it doth deſtroy and weaken the ſence, as *Ariſtotle* doth teach, *lib. 2. de animal.*

Of the Noſe.

WHy doth the Noſe ſtand out further than the other parts of the body?

A. There are two anſwers, the firſt, becauſe the Noſe is as it were the ſink of the brain, by the which the flegme of the brain is purged, and therefore it doth ſtand ſo forth, leſt the other parts ſhould be defiled. The ſecond (according unto *Conſtant.*) is, becauſe the Noſe is the beauty of the face, and therefore it doth ſhew it ſelf and ſhine. It doth ſmell alſo, and adorn the face, *Boëtius* ſaith, *de diſcipl. Schol.*

Qu. *Why hath man the worſt ſmell of all other living creatures, as it doth appear,* lib 2. de animal?

A. Becauſe that man (as the Commentator ſaith) in reſpect

ſpect of his quantity, hath the moſt brain of all creatures. And therefore by that exceedng coldneſs and moiſtneſs, the brain wanteth a good diſpoſition, and by conſequence the ſmelling, ſeeing the inſtrument is not good, as *Ariſtotle* and *Themiſtocles* do teach. Yea, ſome men there be which do not ſmell at all

Q. *Why doth the Vulture or Cormorant ſmell very well, as the Commentator doth ſay?*

A Becauſe they have a very dry brain; and therefore the air carrying the ſmell, is not hindred by the humidity of the brain, but doth preſently touch his inſtrument. And therefore, he ſaith, that the Vultures, Tygers, and other beaſts, came five hundred miles to the dead bodies after a battel in Greece.

Qu *Why did Nature make the Noſtrils?*

A. For three commodities. Firſt, becauſe, that the mouth being ſhut, we draw breath in by the noſtrils, to refreſh the heart with. The ſecond commodity is, becauſe that the air, which proceedeth from the mouth, doth ſavour badly, becauſe it doth ſavour of the vapours which riſe from the ſtomack; but that, which we breath from the noſe, is not ſo noiſome. The third is, becauſe the flegme, which doth proceed from the brain, is purged by them.

Qu. *Why do men ſneeze?*

A. Becauſe that the expulſive vertue or power, and the ſight, ſhould thereby be purged, and the brain alſo from ſuperfluities; becauſe that as the Lungs are purged by coughing, ſo the ſight and the brain by ſneezing; and thoſe which ſneeze oft, are ſaid to have a ſtrong brain: and therefore the Phyſitians give ſneezing medicaments to purge the brain: and ſuch ſick perſons as cannot ſneeze, die quickly, becauſe it is a ſign that their brain is wholly ſtuffed with evil humours which cannot be purged.

Qu. *Why do not ſuch as are apoplectick ſneeze; that is, ſuch as are ſubject eaſily to bleed?*

A. Becauſe the paſſages and ventricles of the brain are ſtopped in them: and if they could ſneeze, th[illegible] would be looſed.

Qu. *Why doth the heat of the Sun provoke ſneezing, and not the heat of the fire?*

A. Becauſe the heat of the Sun doth onely diſſolve, and not conſume, and therefore the vapour diſſolved, is expelled by ſneezing: but the heat of the fire doth diſſolve and conſume, and therefore doth rather conſume ſneezing than provoke.

Of the Ears.

VV*Hy do all Beaſts move their ears, and not a man?*

A. Becauſe there is a certain muſcle neer unto the jaw, which doth hinder motion in the ear, and therefore that muſcle being extended and ſtretched, men do move their ears, as it hath been ſeen in divers men: but all beaſts want that muſcle, or fleſhly ſinew, and therefore do move their ears.

Qu. *VVhy is rain prognoſticated by the pricking up of the Aſſes ears?*

A. Becauſe the Aſs is a very melancholy beaſt, and it proceedeth from melancholy that he doth foreſee rain to come. In the time of rain all beaſts do prick up their ears, and therefore the Aſs, perceiving that it will rain, doth prick up his ears before it come.

Qu. *VVhy have ſome beaſts no ears?*

A. *Ariſtotle* doth anſwer and ſay, that Nature doth give unto every thing that which is fit for it: but if ſhe ſhould have given birds ears, their flying would have been hindred by them. Likewiſe fiſh do want ears, becauſe they would hinder their ſwimming; and have only certain little holes through which they do hear, as *Ariſtotle* doth declare by the ſea-calf.

Qu. *VVhy have bats ears, ſeeing they ſeem to be birds?*

A. Becauſe they are partly birds in nature, in that they do fly, by reaſon whereof they have wings; and partly they are hairy, becauſe they are mice; and therefore Nature, as being wiſe, gave them wings.

Qu. *VV hy hath only man round ears?*

A. Becauſe the ſhape of the whole and of the parts ſhould be

be unproportionable, and especially in things of one nature for, as a drop of water is round, so the whole water, as *John de sacro Bosco* doth prove. And so because a mans head is round, the ears incline towards the same figure: but the heads of beasts are somewhat long, and so the ears are drawn into length also.

Q. *Why did Nature give living creatures ears?*

For two causes. First, because that with them they should hear. Secondly, because that by the ears cholerick superfluity is purged: for as the head is purged of flegmatick superfluity by the nose, so from cholerick by the ears.

Of the Mouth.

WHy hath the mouth lips to compass it?

A. According unto *Const.* because the lips do cover and defend the teeth: for it were unseemly that the teeth should alwayes be seen. Another answer is, that the teeth are of a cold nature and would therefore be easily hurt, if they were not covered with their lips. Another moral reason is, because a man should not be too hasty of speech.

Q. *Why hath a man two eyes, two ears and but one mouth?*

A Because a man should speak but little, and see and hear much: And withall *Aristotle* doth say, that the hearing is the sense with which learning is gotten: and he saith, that the sight doth shew us thedifference of many things; and *Seneca* doth agree unto this, affirming, that Nature hath invironed the tongue with a double Cloister, the teeth and lips, and hath made the eyes open and wide; and hath given us but one mouth, to speak little, though we hear much.

Q. *VVhy hath a man a mouth?*

A: For many commodities: First, because the mouth is the gate and door of the stomack. Secondly, because the meat is chewed in the mouth, and prepared and made ready for the first digestion: although *Avicen* doth hold that the first digestion is made in the mouth. Thirdly, because that the air is drawn in the hollow of the mouth for the refreshing of the heart, is made more pure and subtil. And for many other causes, which shall hereafter appear.

Qu. *Why are the Lips moveable?*

A. Becauſe of forming the voice and words, which cannot be perfectly done without them. For as without *a*, *b*, *c*, there is no writing; ſo without the lips no voice can well be formed.

Qu. *Why do men gape?*

A. The gloſs upon the laſt part of *Hippocrates* Aphoriſms ſaith, that it proceedeth of weariſomneſs. As when a man ſitteth among ſuch as he doth not know, whoſe company he would willingly be rid of. Secondly, gaping is cauſed of the thick fumes and vapours which fill the jawes, by the expulſion of which, is cauſed the ſtretching out and extenſion of the jawes, and opening of the mouth, which is called gaping.

Qu. *Why doth a man gape when he ſeeth another man gape?*

A. This proceedeth of the imagination. And this is proved by a ſimilitude; for an Aſſe is *animal valde ſenſibile*, by reaſon of his melancholly, becauſe he doth retain his ſuperfluity a long time, and would neither eat nor piſs, unleſs he ſhould hear another piſs. And ſo a man doth gape through imagination when another man doth gape.

Of the Teeth.

WHy *do the teeth onely, among all other bones, feel with the ſenſe of feeling?*

A. Becauſe (as *Avicen* and *Galen* do ſay) they might diſcern of heat and cold, which hurt them; which other bones need not.

Q. *Why have men more teeth than women?*

A. By reaſon of the abundance of heat and blood, which is more in men than in women.

Q. *Why do teeth grow to the end of our life, and not the other bones?*

A. Becauſe otherwiſe they ſhould be conſumed with chewing and grinding

Qu. *Why do teeth only come again when they fall or be taken out, and other bones taken away grow no more?*

A. Becauſe that, according unto *Ariſtotle*, all other bones are

are ingendred of the humidity which is called radical, and ſo they breed in the womb of the mother: but the teeth are ingendred of nutritive humidity, which is renewed and increaſed from day to day.

Qu. *Why do the fore-teeth fall in youths, and grow again, and not the cheek-teeth?*

A. This proceedeth of the defect of matter, and of the figure, becauſe the fore-teeth are ſharp, and the others broad. But, according unto *Ariſtotle*, there is another anſwer, that is, that it is the office of the fore-teeth to cut the meat, and therefore they are ſharp; and the office of the others is to chew the meat, and therefore they are broad in faſhion, which is fitteſt for that purpoſe.

Qu. *Why do the fore-teeth grow ſooneſt?*

A. Becauſe we want them ſooner in cutting, than the other in chewing.

Q. *Why do the teeth grow black in the old age of living creatures?*

A. This proceedeth of the corruption of the meat, and the corruption of flegme, with a naughty cholerick humour.

Qu. *Why are Colts teeth yellow, and of the colour of Saffron when they be young, and wax white when they be old?*

A. Ariſtotle ſaith, that a horſe hath abundance of watry humours in him, the which in his youth are digeſted and converted into groſsneſs; but in old age heat is diminiſhed, and the watry humours remain, whoſe proper colour is white.

Qu. *Why did Nature give living creatures teeth?*

A. Ariſtotle ſaith, (*lib. de generat. animal*) to ſome to fight with, and for the defence of their life, as unto Wolves and Boars: unto ſome to eat with, as unto Horſes: unto ſome for the forming of their voice, as unto Men, it appeareth by the Commentary in the books *de animal.*

Qu. *Why do horned beaſts want their upper cheek-teeth?*

A According unto *Ariſtotle*, in his book *de animal.* horns and teeth are cauſed of the ſelf-ſame matter; that is, of nutrimental humidity; and therefore the matter, which paſſeth into horns, turneth not into teeth, and therefore the upper teeth want. And ſuch beaſts, according unto *Ariſtotle*, cannot chew well; whereupon for want of teeth, they have two ſto-

macks by conſequence, and ſo do chew their meat twice: and they do firſt convey the meat into the firſt ſtomack, or belly, and then return it from whence it came, and chew it.

Q. *VVhy are ſome creatures brought forth with teeth, as Kids and Lambs and ſome without, as Men?*

A. Nature doth not want in things neceſſary, or abound in things ſuperfluous; and therefore becauſe theſe beaſts not long after they be fallen, do need teeth, are fallen with teeth: but men are nouriſhed, with their mothers dugs, for a time, and therefore, for a time want teeth.

Q. *Why have not birds teeth?*

A. Becauſe the matter of teeth paſſeth into their beak, and therefore there is their digeſtion: Or elſe it is anſwered, That although they do not chew with teeth, yet their head in digeſtion doth ſupply the want of teeth.

Of the Tongue.

WHy is the Tongue full of pores?

A. According unto *Ariſtotle de anima*, becauſe the tongue is the means whereby we taſte; and through the mouth in the pores of the Tongue, the taſte doth come into the ſenſe of taſting. Otherwiſe it is anſwered, That a frothy ſpittle is ſent into the mouth by the tongue from the lungs, moiſtening the meat, and making it ready for the firſt digeſtion: and therefore the tongue is full of pores, becauſe the ſpittle may have paſſage through it.

Q. *VVhy doth the tongue of ſuch as are ſick of agues, judge all things bitter?*

A. Becauſe the ſtomach of ſuch perſons is filled with cholerick humours, and choler is very bitter, as it appeareth by the gall: and therefore this bitter fume doth infect the tongue, and ſo the tongue being full of theſe taſtes, doth judge them bitter, although the bitterneſs be not in the meats, but in the tongue.

Q. *VVhy doth the tongue water when we hear ſoure and ſharp things named?*

A. Becauſe the imaginative vertue or power is of greater force than the power and faculty of taſting: and when we imagine

imagine of a taſte we conceive it by the power of taſting, as by a mean, and becauſe there is nothing felt by the taſt, but by the mean of that ſpittle therefore then the tongue doth water.

Q. *Why do ſome ſtammer, and ſome liſp?*

A. This happeneth for many cauſes Sometimes through the moiſtneſs of the tongue and brain, as in Children; which cannot ſpeak plainly, nor pronounce many letters. Sometimes it hapneth by reaſon of the ſhrinking of certain ſinews which are corrupted with flegme: for ſuch ſinews there be which go to the tongue.

Q. *Why are the tongues of Serpents and mad Dogs venemous?*

A. Becauſe of the malignity and fumoſity of the venomous humour which doth predominate in them.

Q. *Why is a Dogs tongue fit and apt for medicine and contrariwiſe a Horſes tongue peſtiferous?*

A. This is by reaſon of ſome ſecret property; or elſe it may be ſaid, that the tongue of a Dog is full of many pores, and ſo doth draw, and take away the viſcoſity of the wound. Some ſay that a Dog hath by nature ſome humours in his tongue, with the which by licking he doth heal: and the contrary is in a horſe.

Q. *Why is Spittle white?*

A. By reaſon of the continual moving of the tongue, whereof heat is ingendred, which doth make white this ſuperfluity, which is ſpittle, as it is ſeen in the froth of water.

Q. *Why is ſpittle unſavoury and without taſte?*

A. If it had a certain determinate taſte, then the tongue would not taſte at all, but ſhould only have the taſte of ſpittle, and ſo could not receive other taſtes.

Q. *Why doth the ſpittle of one that is faſting heal an impoſthume?*

A. Becauſe (according unto *Avicen*) it is well digeſted and made ſubtil.

Q. *Why do ſome abound in ſpittle more than others?*

A. This doth proceed of a flegmatick complexion, which doth predominate in them: and therefore the Phyſician doth ſay, that ſuch ſhould take heed of a quotidian Ague, which ariſeth from the predomination of flegm. The contrary in thoſe which ſpit little, becauſe heat doth abound in them, which doth conſume the humidity of ſpittle; and ſo the defect of ſpittle is a ſign of a Fever.

Q. *Why*

Q. *Why is the ſpittle of a man which is faſting, more ſubtil than of one who is full?*

A. Becauſe that that ſpittle is without the viſcoſity of meat, which is wont to make the ſpittle of one who is full groſs and thick.

Qu. *From whence proceedeth the ſpittle of man?*

A. From the froth of the Lungs, which, according unto the Phyſitians, are the ſeat of flegme.

Qu. *Why are ſuch beaſts as often go together for generation, very full of ſome and froth?*

A Becauſe that when the Lights and the Heart are in a great motion of luſt, therefore there is ingendred in them much frothy matter.

Qu. *Why have not birds ſpittle?*

A. Becauſe they have very dry Lungs, according unto *Ariſtotle*, in his fifth book *de animal.*

Qu. *Why do ſuch as are called* Epileptici, *that is, ſuch as are overwhelmed, and, as it were, drowned in their own blood, and are diſeaſed, ſavour badly and corruptly?*

A. The anſwer, according unto the Phyſitians, is, becauſe the peccant matter lieth in the head: but if he do vomit, then the matter is in the ſtomach; but if he urine much, then the matter is in the paſſage of the urine; but if they begin to have ſeed, then it is in the veſſels of the ſeed; and according unto this the Phyſitians do purge them.

Qu. *Why doth the tongue loſe ſometime the uſe of ſpeaking?*

A The anſwer is, out of *Hippocrates*, that this doth happen through a Palſie or Apoplexie, that is, a ſudden effuſion of blood, and of a groſs humour. And ſometimes alſo by the infection of *Spiritus animalis* in the middle cell of the brain, which doth hinder, that the ſpirit is not carried to the tongue: and this is *Galens* meaning; for by the expreſſing of the *tongue*, many actions of divers paſsions are made manifeſt.

Of the Root of the Mouth

WHy *are the fruits before they be ripe, of a naughty reliſh, or bitter, and after ſweet?*

A. Naughty reliſh in taſte proceedeth of coldneſs, and want of heat in groſs and thick humidity; but a ſweet taſt proceed-

eth

eth of a ſufficient heat, and therefore, in the ripe fruit, the humidity is ſubtil through the heat of the Sun, and therefore ſuch fruits are commonly ſweet; but before they be ripe the humidity is groſs and ſubtil for want of heat, and therefore then the fruit is bitter and ſower.

Qu. *Why be we rather delighted with ſweet taſtes, than with bitter or any other?*

A. Becauſe nature is delighted with ſweetneſs. The reaſon is, becauſe a ſweet thing is hot and moiſt, and through his heat doth diſſolve and conſume ſuperfluous humidities, and by this humidity immundicity is waſhed away: but a ſharp eager taſt by reaſon of the cold which doth predominate in it, doth bind over-much, and prick and offend the parts of the body in purging. And therefore we do not delight in that taſte, becauſe the Phyſitians counſel us to eat nothing which is bitter in the ſummer, nor in a great heat: and the reaſon is, becauſe bitterneſs doth breed heat; but we ſhall eat bitter things in winter onely. And therefore *Ariſtotle* doth ſay that ſweet things are grateful unto Nature, and do greatly nouriſh.

Q. *Why doth a ſharp taſte, as of vinegar, provoke appetite rather than any other?*

A Becauſe it is cold, and doth cool. Now it is the nature of cold to deſire and draw, and therefore is cauſe of appetite. Mark that there are nine kinds of taſtes: three which proceed from heat, three from cold, and three from a temperate mean.

Qu. *Why do we draw in more air than we breath out?*

A. Ariſt. and *Albertus*, in his book *de motu cordis*, do anſwer, that much air is drawn in, and is turned into a nutriment, and with the vital ſpirit, is contained in the lungs. And therefore a beaſt is not ſuffocated, ſo long as he receiveth air with the lungs, in which ſome part of the air remaineth alſo.

Q. *Why doth the air ſeem to be expelled and put forth, ſeeing that indeed the air is inviſible, by reaſon of its rarity and thinneſs?*

A. Becauſe the air, which is received into us, is mingled with vapors and fumoſity of the heart, by reaſon whereof it is made thick, and ſo is ſeen. And this is proved by experience, becauſe that in winter we ſee our breath, becauſe the coldneſs of the air doth bind the breath mixed with fumoſities,

and

and ſo it is thickned & made groſs,& by conſequence it is ſeen.

Q. *VVhy have ſome men ſtinking breaths?*

A. The anſwer is, according unto the Phyſitians becauſe there do ariſe evil fumes from the ſtomach; and ſometimes it doth proceed of the corruption of the airy parts of the body, as of the Lungs. And the breath of Lepers is ſo infected, that it doth poyſon the birds which are near unto them; becauſe the inward parts are very corrupt, as appeareth by *Conſt. de ſin.* becauſe that leproſie is a nouriſhment of all the parts of the body, together with a corrupting of them: and it doth begin in the blood and exteriour members of the body.

Q. *VVhy be Lepers hoarſe?*

A. Becauſe that in them the inſtruments vocal are corrupted, that is, the Lights

Q. *VVhy do men become hoarſe?*

A. Becauſe of the rhume deſcending from the brain, filling the conduits of the lights: or ſometimes through ſome impoſthumes in the throat, or rhume gathered in the neck.

Q. *Why have the females of all living creatures the ſhrilleſt voice, a Crow only excepted and a woman ſhriller than a man and ſmaller?*

A. According unto *Ariſtotle*, by reaſon of the compoſition of the veins and vocal arteries, that is, when the air doth enter in, by which veins and arteries the voice is formed as appeareth by a ſimilitude, becauſe a ſmall pipe doth ſound ſhriller than a great, and ſo alſo in women, becauſe the paſſage where the voice is formed, is made narrow and ſtraight by reaſon of cold, becauſe it is the nature of cold to bind; but in men that paſſage is open and wider through heat, becauſe it is the property of heat to open and diſſolve. And it proceedeth in women through the moiſtneſs of the Lungs, and weakneſs of heat. Young men and diſeaſed have ſharp and ſhrill voices for the ſame cauſe. And this is the natural cauſe why a Man-child at his birth time doth cry *a, i*, which is a bigger ſound, and the Female, *e*, which is a ſlender ſound, as it pleaſeth *Libertinus*, when he ſaith. *Muſculus à profert.*

Q. *VVhy doth the voice change in men and women; in men at 14, in women at 12 in men when they begin to yield ſeed, in women, when breaſts begin to grow, as* Ariſtotle *doth ſay*, lib. de animal.

A. Be-

A. Becauſe then, ſaith *Ariſtotle*, the beginning of the voice is ſlackned and looſned : and he proveth this by a ſimilitude of a ſtring of an inſtrument let down or looſed, which gives a great ſound. And he proveth it another way, becauſe beaſts which are gelded, as Capons, Eunuchs, or gelded men, have ſofter and ſlenderer voices than others, by reaſon they want ſtones.

Qu. *Why do men become hoarſe by the looking on a wolf?*

A. The anſwer (according unto *Ariſtotle*) is, becauſe a wolf is a very cold beaſt in the brain, and thereupon hath a very heavy head: if then the ſpirit of the ſight, or beam be directed and go towards the wolf it doth draw ſome coldneſs from him to the breaſt, and then of that coldneſs the breaſt is ſtraitned, where the inſtruments are, by which the voice is formed, becauſe the wolf cannot ſend forth any other fumoſities; and they being breathed out into the air, the air next unto him is infected, and the next air by that air, and ſo another air, until it come to the man, and ſo doth make him hoarſe by cloſing the vocal artery or wind-pipe. And it hath been already ſaid, That a wolf is a very ravenous and devouring beaſt, and doth eat as much at once, as will ſerve him for three dayes: and therefore by opening his mouth doth caſt forth raw and groſs humours undigeſted, by the which the next air unto him is infected, and ſo the next unto it, untill it come to the looker on, and ſo doth infect like the Baſilisk, which doth caſt forth venomous airs which infect men by the eyes.

Qu. *Why is not a wolf hoarſe when a man doth look on him?*

A. Becauſe a man is not ſo cold as a wolf, nor of ſo malignant a quality. And for the like reaſon this Problem is moved.

Qu *Why doth a man which is ſlain, bleed when he is ſeen of him which killed him?*

A. This proceedeth of a divine cauſe, and not of naturall, becauſe this blood doth call for revenge againſt the murderer: but if there be any natural cauſe of it, this is it: the committer of this wicked fact calling it to mind, is very ſorry for it, and repenteth him of it, and is in anguiſh of mind, and in a great heat, through the ſtrong imagination which he hath conceived, and by that means all his ſpirits do ſtir, and boyl, and repair into the inſtrument of the ſight, and ſo go out by

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the beams of the ſight of the eyes, unto the wounds which are made, the which, if they be freſh, do preſently fall a bleeding. Secondly, this is done by the help of the air which is breathed in, the which being drawn from the wound, cauſed it to bleed.

Qu. *Why do the ſmall birds ſing more and louder than great ones, as appeareth in the Lark and Nightingale?*

A. Becauſe the ſpirit of ſmall birds are ſubtil and ſoft, and the organ or conduit ſtrait, as appeareth in a pipe, and therefore follow eaſily any deſire, and ſo do ſing very ſoft.

Qu. *Why doth the male ſing more than the female, as appeareth in all living creatures?*

A. It proceedeth from the deſire of carnal copulation, becauſe that then the ſpirits are moved throughout all the body with the aforeſaid appetite and deſire. And, ſpeaking generally, the females are colder than the males.

Qu. *Why do bees, waſps, flies, locuſts, and many other ſuch like beaſts, make a noiſe, ſeeing they have no lungs nor inſtruments of the voice?*

A. According unto *Ariſtotle*, there is in them a certain ſmall skin the which, when the air doth ſtrike, it cauſeth the ſound, and therefore there is a ſtrange ſound.

Qu. *Why do fiſh make a ſound?*

A. Becauſe, that according unto *Ariſtotle*, they have no Lights, but onely Gills; nor yet a Heart, and therefore they need not the drawing of the air, and by conſequence they make no noiſe, becauſe that, as *Ariſtotle* doth ſay, a voyce is a percuſſion of the air, which is drawn.

Of the Neck.

WHy hath a living creature a Neck?

A. Becauſe the neck is the ſupporter of the head as *Ariſtotle* doth teach; and therefore the neck is the middle between the head and the body, to the intent that by it, and by its ſinews, as by certain means and wayes motion and ſenſe or the body might be conveyed throughout all the body; and that by means of the neck, as it were by a diſtance, the heart which is very hot, might be ſeparated from the brain.

Qu. *Why do ſome beaſts want necks, as ſerpents and fiſhes?*

A. Becauſe ſuch beaſts want a heart, and therefore they do

do want that distance which we have spoken of: or else we answer that they have a neck in some inward part of them, but it is not distinguished outwardly from the heart to the head.

Qu *Why is the neck full of bones and joynts?*

A Because it may bear and sustain the head the stronger. And also because the back-bone is joyned to the brain in the neck, and from thence it receiveth marrow, which is of the same substance with the brain.

Qu. *Why have some beasts long necks, as Cranes, Storks, and such like?*

A. Because such beasts do seek their living in the bottom of the water, and therefore do want such necks: and some beasts have short necks, as Sparrow-hawks, because such are ravenous beasts, and therefore for strength want such short necks, as it doth appear in the Ox, which hath a short neck, and therefore strong.

Q*Why is the neck hollow, and especially before, about the tongue?*

A. Because there be two passages, whereof the one doth carry the meat into the nutritive instrument, as to the stomack and liver, and is called, of the Greeks, *Oesophagus*; and the other is the wind pipe.

Qu. *Why is the Artery made like rings and circles?*

A. The better to bow and give a good sounding again.

Q. *Why doth a chicken move a good space after his head is off, and a man beheaded never stirreth?*

A. Because a chicken, and such like, have straight sinews and arteries, and therefore the spirit of moving continueth long after the head is off; but men, and many beasts, have long and large sinews and arteries, and therefore the motive spirits do quickly depart from them, and so by consequence cannot move their bodies.

Of the Shoulders and Arms.

WHy hath a man *Shoulders and Arms?*

A. To give and carry burdens, according to *Arist.*

Qu. *Why are his Arms round?*

A. For the swifter and speedier work, because that figure is fittest to move.

Qu. *Why*

Q. *VVhy are his arms thick?*

A. Becauſe they ſhould be ſtrong to lift and bear burdens to thruſt and give a ſtrong blow: ſo their bones are thick, becauſe they contain much marrow, for fear they ſhould be eaſily corrupted and marred: but marrow cannot ſo well be contained in ſmall bones as in great.

Q. *Why do ſuch as are diſeaſed and in grief, uncover and cover their arms; and ſuch alſo as are in an agony?*

A. Becauſe ſuch are near unto death; and it is a ſign of death by reaſon of great grief, which cauſeth that uncovering, as *Hipocrates* doth teach, *lib. Prognoſt.*

Q. *Why do the arms become ſmall and ſlender in ſome ſickneſs as in mad men, and ſuch as are ſick of the dropſie?*

A. Becauſe all the parts of the body do ſuffer the one with the other; and therefore one member being in grief, all the humors do concur and run thither, to give ſuccour and help to the aforeſaid grief: For when the head doth ake, all humors of the arms do run to the head; and therefore the arms become ſmall and ſlender, becauſe they want their proper nutriment.

Q. *Why have bruit beaſts no arms?*

A. Their forefeet are inſtead of arms, and in their place. Or elſe we may anſwer more fitly, becauſe all beaſts have ſome parts for their defence, and to fight with; as the wolf his teeth, the cow her horn, a horſe his hinder feet, birds their beak and wings; but onely man hath his arms.

Of the Hands.

W*Hy hath a man hands, and an apealſo, which is like unto a man.*

A. The hand is an inſtrument which a man doth eſpecially want, becauſe many things are done by the hand, and not by any other part as *Ariſtotle* doth teach.

Q. *Why are ſome men ambo-dexter, that is uſe the right hand as well as the left?*

A. By reaſon of the great heat of the heart and for the hot bowing of the ſame; for that it is, which maketh a man as nimble of the left hand as of the right, and without doubt ſuch are of good complexion.

Q. *Why are not women ambo-dexters as well as men?* Hipp. ult. part. Aphoriſ. *A.* Be-

A. Becauſe as *Galen* ſaith, a woman in heaith which is moſt hot is colder than the coldeſt man in health; I ſay, in health: for if ſhe have an ague, ſhe is accidentully hotter than a man.

Q. VVhy are the fingers full of joynts?

A. To be more fit and apt to receive, and keep the things received

Q. Why hath every finger three joynts and the thumb but two?

A. The thumb hath three, but the third is joyned unto the arm, and therefore is ſtronger, than the other fingers; and is bigger in ſtrength, ſeeing it is alſo in quantity and is called *Pollex, à polleo*, that is, to excel in ſtrength.

Q. Why are the fingers of the right hand more nimble than the fingers of the left as Ægidius ſaith?

A. It proceedeth from the heat which doth predominate in thoſe parts, which canſeth great agility.

Q. VVhy are the fingers thicker before meat, than after, as Albertus ſaith?

A. According to the Phyſicians, becauſe a man, which is faſting, is full of bad humours, and divers fumoſities, which puff up the parts of the body, and the fingers alſo; but when thoſe humors are expulſed through meat, the fingers become more ſlender. And for the ſame reaſon, a man which is faſting is heavier than when he hath meat in his belly, as is moſt plain in faſters. Another reaſon may be given, that is, becauſe that after heat the meat departeth from the outward parts of the body unto the inward, to help digeſtion; and therefore the outward and external parts become ſlender: but after the digeſtion is made, the blood runneth again to the exterior parts, and then they become great again.

Q. Why are ſome men left handed?

A. Becauſe the heart ſendeth out heat unto the right ſide, but more unto the left, and doth alſo work a ſlenderneſs and ſubtilty in the left ſide.

Of the Nails.

From whence do the nails proceed?

A. Of fumoſity and humors, which are diſſolved, and go in the extremities of the fingers, and there are dryed through the power of external air, and brought to the hardneſs of a horn.

Qu. *Why do the nails of old men grow black and pale?*

A. Because the heat of the heart decayeth, the which decaying, their beauty decayeth also.

Qu. *Why are men judged to be of good or evil complexion by the disposition of their nails?*

A. Because they give witness of the goodness or badness of the heart, and therefore of the complexion: for if they be somewhat red, they betoken choler well tempered: but if they be inclined to red somewhat to blackness, they betoken a sanguine complexion: but if they be yellowish or black, they signifie melancholy.

Qu. *Why do white spots appear in the nails?*

A. Through the mixture of flegme with the nutriment.

Of the Breast.

Qu. *Why is the breast hollow?*

A. Because there is the seat of the Spiritual and Aerial members, which are most noble, as the heart and lights: and therefore because these might be kept from hurt it was necessary that the breast should be hollow.

Qu. *Why hath a man the broadest breast of all living creatures?*

A. Because the spirits of man are weak and subtile, and therefore do require a spacious place wherein they are contained, as the breast is.

Qu. *Why are the breast of beasts round?*

A. Because they be in continual motion, and that figure is fittest for motion, as *Aristotle* saith, 4. *Phys.*

Qu. *Why do we draw those things which we love unto our breast?*

A. Because the first and chiefest part of the heart is under the breast; and therefore that which the heart doth love, we draw to the breast, by reason of the neighbourhood it hath with the heart, so applying the thing loved unto the lover.

Qu. *Why have women narrower breasts then men?*

A. Because there is heat in men, which doth naturally move to the uppermost part of them, making those parts great and large; and therefore a great breast is a token of courage, as *Aristotle* saith, declaring this to be true by the lion and the bull: But in women cold predominateth, which naturally tendeth downwards. And therefore, *Aristotle* saith, that women oft fall upon

upon their tail, becauſe thoſe parts behind are groſs and heavy by reaſon of the cold deſcending thither; but a man commonly falleth on his breaſt, by reaſon of its greatneſs and thickneſs.

Of the Paps and Dugs.

WHy are the paps placed upon the breaſt?

A. Becauſe the breaſt is the Seat of the heart, which is moſt hot; and therefore there the paps do grow, to the end that the flowers being conveyed thither, as being near to the heat of the heart, ſhould the ſooner be digeſted and perfected, and converted into the matter and ſubſtance of milk.

Q. *Why are the paps below the breaſt in beaſts, and above the breaſts in women?*

A. Becauſe a woman goeth upright and hath two legs only, and therefore if her dugs ſhould be below her breaſt, they would hinder her going: but beaſts have four feet; and therefore they are not hindred in their going.

Q. *Why have not men as great paps and breaſts as women?*

A. Becauſe a man hath no monthly terms, and therefore hath no veſſel deputed for them. And yet *Ariſtotle* ſaith, that men have ſmall paps, and women little ſmall ſtones.

Q. *VVhich paps are beſt for children to ſuck, great ones, or little ones, or the mean between both?*

A. In great ones the heat is diſperſed, and there is no good digeſtion of the milk; but in ſmall ones the power and force is ſtrong, becauſe vertue united is ſtrongeſt, and by conſequence there is a good working and digeſting of the milk: and therefore the ſmall ones are better than the great ones: but yet mean ones are the beſt of all, becauſe every mean is beſt.

Q. *VVhy do the paps of young women begin to grow great about thirteen or fourteen years of age? as* Albertus *ſaith.*

A. Becauſe that then their terms begins to have courſe and increaſe: and, as *Ariſtotle* ſaith, mens ſeed and womens flowers begin to increaſe at one age

Q. *VVhy do the paps of ſuch women as caſt their child, wax ſoft, as* Hippocrates *ſaith*, part. 2. Aphor.

A. Becauſe there the flowers have no courſe to the teats, by which the young one is nouriſhed, but follow their ordinary courſe, and therefore they wax ſoft,

Qu. *Why hath a Woman which is with child of a Boy, the right pap harder than the left.*

A. Becauſe the male-child is conceived in the right ſide of the Mother, as *Hippocrates* ſaith, and therefore the flowers do run to the right pap, and make it hard.

Qu. *Why doth it ſhew weakneſs of the child when the milk doth drop out of the paps before the woman be delivered?*

A. According unto *Ariſtotle*, becauſe the milk is the proper nutriment of the child in the womb of the mother, and therefore if the milk run out, it is a token that the child is not nouriſhed, and therefore is weak.

Qu. *Why doth the hardneſs of the paps betoken the health of the child in the womb?*

A. Becauſe the flowers are converted into milk, and that milk doth ſufficiently nouriſh the child, and thereby the ſtrength is ſignified.

Qu. *Why hath a Woman but two paps, and ſome bruit beaſts ten, or more?*

A. Becauſe, for the moſt part, a woman hath but one child, either boy or wench, and therefore one pap is ſufficient, or two, but beaſts having many young ones, therefore ſo many teats.

Qu. *Why be womens paps hard when they be with child, ſoft at other times?*

A. They ſwel then, and are puffed up, becauſe the much moiſture, which proceedeth from her flowers, doth run into the paps, which at other ſeaſons remaineth in the matrix or womb, and is expelled by the place deputed for that end.

Qu. *By what means doth the milk of the paps come to the matrix, or womb?*

A. According to *Hippocrates*, becauſe there is a certain knitting and coupling of the paps with the womb; and there are certain veins which the Midwives do cut in the time of the birth of the child, and by thoſe veins the milk doth flow in at the navil of the children, and ſo they receive nutriture by the navil. Some ſay that the child in the womb is nouriſhed in the mouth, but that is falſe, becauſe that ſo he ſhould need excrements alſo: but that is falſe, becauſe it is not ſeen there.

Qu. *Why is it a ſign of a male-child in the womb, when the mi-*

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that runneth out of the womens breaſt is thick and not much; and of a female when it is thin?

A. Becauſe a woman that goeth with a boy, hath great heat in her, which doth perfect the milk and make it thicker: but ſuch as go with a wench have not ſo much heat, and therefore the milk is undigeſted and unperfected, and watry, and thin, and will ſwim above water, if it be put into it.

Qu. *VVhy is the milk white, ſeeing the flowers are red which it is ingendred of?*

A. Becauſe blood, which is well purged and concocted, becometh white, as appeareth in fleſh, whoſe proper colour is red and being well boiled is white. Another anſwer is, becauſe every humour which is ingendred of ſuch a part of the body, is made like unto that part in colour where it is ingendered, as neer as it can be: but becauſe the fleſh of the paps is white, therefore the colour of the milk is white.

Qu *VVhy doth a Cow give milk more abundantly than other beaſts?*

A. Becauſe ſhe is a great eating beaſt; and where is much monthly ſuperfluity ingendred, there is much milk, becauſe it is nothing elſe but that blood purged and tryed, and becauſe a cow hath much of this monthly blood, ſhe hath much milk.

Qu. *Why is not milk woleſome,* as *Hippo* ſaith, *part.* 2. Aphor.

A. According to the opinion of *Galen*, for divers reaſons. Firſt, becauſe it doth curd in the ſtomack, whereof an evil breath is bred. But to this *Hippocrates* giveth a remedy, ſaying, If the third part of it be mingled with running water, then it is not hurtfull. Another reaſon, becauſe ſometimes the milk doth wax ſowr in the ſtomack, and boil till it be dry, whereof evil humors are bred, which doth infect the breath.

Qu *Why is milk naught for ſuch as have the head-ach?*

A. Becauſe milk is eaſily turned into great fumoſities and hath ſuch terreſtrial ſubſtance in it; the which fumoſities aſcending, doth cauſe the head to ake.

Qu. *Why is milk a fit nutriment for children and infants?*

A. Becauſe it is a natural and uſual food: and becauſe they were nouriſhed by the ſame in the womb of the mother, it is fit for them.

Qu. *Why are the white meats made of a new milch cow, good?*

A. Becauſe the milk at that time is very ſpongy, and doth

expel many fumosities, and doth, as it were purge at that time.

Qu. *Why is the milk naught for the child, if the woman useth carnal copulation?*

A. Because in the time of carnal copulation, the subtilest and best part of the milk goeth to the vessels of the seed, and to the womb, and the worst remaineth in the paps, which doth hurt the child.

Q. *Why is the milk of brown women better than of white women?*

A. Because brown women are hotter than others, and because the heat doth purge the milk sufficiently, and so the so the milk is the better.

Qu. *Why do the Physitians forbid us to eat fish and milk at the same meal?*

A. Because they do dispose us to a leprosie, and because they are both flegmatick.

Qu. *Why have not birds milk and paps?*

A. Because paps would hinder their flying: and fish also have neither paps nor milk, *Aristotle* saith. But in fish the female doth cast much spawn, upon which the male toucheth with a small gut, which causeth their kind to be infinite in succession.

Of Backs.

WHy have beasts backs?

A. According to *Aristotle*, for three causes: First, because the back should be the way and mean of the sinews which are extended and spread throughout all the body from the back-bone, as it appeareth in such as are hanged, because that when they are torne in pieces, or without flesh, the sinews hang whole in the chine or back-bone. The third, because it should be a guard and defence for the soft parts of the body, as of the stomack, liver, lights, and such like. The second, because it should be the foundation of all the bones, because we see other bones, as the ribs, fastned to the back-bone.

Qu. *Why hath man, above all other creatures, a broad back which he can lie upon, which no beast can do?*

A. Because a broad back doth answer a broad breast. If therefore a man should have a sharp back like unto a beast, that would be of an unseemly shape; and therefore it is requisite that he have a broad back.

Qu. *Why*

Qu. *Why hath a man that lyeth on his back horrible visions?*

A. Becauſe the paſſage or ſign of the fantaſie is open, which is in the fore part of the brain, and ſo the fantaſie is diſturbed, and then thoſe viſions follow. Another reaſon is, becauſe when a man lyeth on his back, the humours are diſturbed and moved upward, where the fantaſie is, which is by that means diſturb'd.

Qu. *Why is it naught to lye on the back?*

A. Becauſe, as the Phyſitians ſay, it diſpoſeth a man to ſleepineſs, madneſs, and to an *Incubus*, where you may note, that *mania*, or madneſs, is the hurt or diſturbance of the fore part of the brain, with a taking away or depravation of the imagination: but *Incubus*, that is, the night-mare, is a paſſage of the heart when a man thinketh himſelf to be ſtrangled in his ſleep, and ſomewhat lies heavy on his ſtomack, which he would

Qu. *Why hath the back-bone many joynts and knots called* vertebra *by the Phyſitians?*

A. For the moving of the back, and bowing of it, without which joynts that could not be done, and therefore they ſay amiſs, which ſay that Elephants have no ſuch joynts; for without them they could not move.

Qu. *Why do fiſh die preſently when their back-bone is burſt?*

A. Becauſe in fiſh the back-bone is inſtead of the heart. Now the heart is the firſt thing that liveth, and the laſt thing that dyeth, as appeareth in the book *de longit. & brevit. vitæ*, and therefore, when this bone is broken fiſh can live no longer.

Of the Marrow.

WHy doth *a man dye quickly after his Marrow is hurt or periſhed?*

A. Becauſe the marrow proceedeth from the brain, which is a principal part of man, as it appeareth in two reaſons: Firſt, becauſe the marrow is white, like unto the brain. Then becauſe they have a ſmall skin or rind, which that which is called *Nucha* hath not, which ſomewhat differeth from the marrow, becauſe that *Nucha* hath two coverings like the brain, called *Pia Mater*, and *Dura Mater*.

Of the Piles or Flux of blood in the Fundament.

WHy *have ſome men piles?*

A. Becauſe they are cold and melancholike, which melan-

Melancholy firſt paſſeth to the ſpleen, which is the proper ſeat of melancholy, and there cannot be retained through abundance of blood, and therefore from thence it is carried to the back-bone, where there are certain veins, which have their end in the back, the which do receive their blood: and when thoſe veins are very full of melancholy blood, then the wayes and conduits of Nature are opened, and that blood iſſueth out once a month like a womans terms and flowers. And thoſe men, which have this courſe of blood, are kept from many infirmities, as the dropſie, plague and ſuch like.

Q. *Why are the Jews ſubject to this diſeaſe very much?*

A. The Divines do ſay, becauſe they cryed at the death of Chriſt, *Let his blood fall upon us and our children.* And therefore it is ſaid in the Pſalm, *Percuſſit eos Deus in poſteriora dorſi.* Another reaſon is, becauſe the Jews do eat much flegmatick and cold meats, which do breed melancholy blood, which is purged by the flux of blood. Another reaſon is, becauſe moving doth cauſe heat, and heat digeſtion, as *in* 4 *Meteor.* but the Jews do not move, nor labour, nor converſe with men. Alſo they live in great fear, leſt we ſhould revenge the death of our Saviour, which doth alſo breed a coldneſs in them, and doth hinder digeſtion, which doth breed much melancholy blood in them, that is by this means purged.

Of the Heart.

W*Hy are the heart and lungs called the lively parts of the body, in Latin,* Spiritualia membra?

A. From this word *ſpiritus*, which ſignifieth, breath, life, or ſoul; and becauſe the vital ſpirits are ingendred in the heart. But that is no good anſwer, for ſo the liver and brain might be ſo called which is falſe: becauſe the liver is a part which giveth nutriture, and the brain ſenſe and life. And yet the conſequence is clear, becauſe the vital ſpirits are ingendred in the liver, and the ſenſible and animal ſpirits in the brain; And therefore the anſwer is, becauſe that in the heart, and in the lungs breath and air is received, by which we live.

Q. *Why are the lungs thin, ſpongy, light, and full of ſmall holes?*

A. Becauſe the air might the better be received in them, for the cooling of the heart, and expelling ſuperfluous humours, becauſe

because the lungs are the fan of the heart, and as a pair of bellows is puffed up by taking in the air, and shrinketh by blowing out the air; so likewise the lights do draw the air when they cool the heart, and cast it out, lest through too much heat of the air drawn in, the heart should be suffocated.

Qu *Why is the flesh of the lungs white?*

A. Because they be in continual motion.

Qu. *Why have those beasts only lungs which have hearts?*

A Because the lungs be no part for themselves, but for another, that is, for the heart: and therefore it were superfluous for those beasts to have lungs which have no heart, but nature never wanseth in things necessary, nor aboundeth in superfluities.

Qu. *Why do such creatures as have no lungs want a bladder?*

A. Because such drink no water, to the end to make their meat boil, or to help digestion, but onely for the tempering of their meat, and therefore they want a bladder and urine: as it appeareth in such birds as do not drink at all, as the Falcon and Sparrow-hawk.

Qu. *Why is the heart in the midst of the body?*

A. Because it should impart life unto all the parts of the body and therefore it is compared to the Sun, which is placed, in the middle of the Plannets, to pour light into them all. And therefore the Pythagoreans calling the Heavens a great living creature, say, that the Sun is the heart of it.

Qu. *Why only in man is the heart planted on the left side?*

A. To the end that the heat of the heart should mitigate the coldness of the spleen: for the spleen is the seat of melancholy, which is seated on the left side likewise.

Qu. *Why is the heart first ingendred. For, according to* Aristotle, *the heart doth first live and last dye?*

A. Because as *Aristotle* saith, *de juvent. & senect* the heart is the beginning and original of life, and all the parts of the body, and without it no part can live. Note, according to the Philosopher, that of the seed retained in the matrix or womb, there is first ingendred a certain little small skin, which doth compass the seed, whereof first the heart is made of the purest blood; then of a blood not so pure, the liver; and of a thick and cold blood, the marrow and the brain.

Qu. *Why*

Q. *Why are ſuch Beaſts bold which have a little heart, as the lion?*

A Becauſe that in a little heart the heat is well united and vehement, and the bloud touching it doth quickly heat it, and is quickly carried unto the other parts of the body, which giveth courage and boldneſs.

Q. *Why are ſuch Beaſts as have a great heart fearful, as the hart?*

A. Becauſe the heat is diſperſed into ſuch a one, and it is not able to heat the blood, which cometh to it, and ſo fear is bred.

Q. *Why is the heart continually moving?*

A. According to *Ariſtotle de motu cordis*, and *Galen*, becauſe that in it there is a certain ſpirit, which is more ſubtil than the air; which by reaſon of its great thinneſs and rarifaction, doth ſeek a larger ſpace, filling the hallow room of the heart, whereof the delicating and opening of the heart doth follow. And becauſe the heart is earthly, the thruſting and moving ceaſing, his parts are at reſt, and tend downward, And *Galen* gaveth an experiment of an acorn, the which, if it be put into the fire, the heat doth diſſolve its humidity into ſmoke, which is thinner and greater then the humidity, and therefore doth occupy a greater place, and ſo cannot abide in the rind, but doth puff it up and cauſe it to fall into the fire The like is of the heart; and therefore note, that the heart of a living creature is triangular after a ſort, and hath the leaſt part toward the left ſide, and the greateſt towards the right, and doth alſo open and ſhut in the leaſt part, and by that means is in continual moving. The firſt moving is called by the Phyſitians *Diaſtole*, that is, the extending of the breaſt or heart. The ſecond *Syſtole*, that is, the ſhutting of the heart; and of theſe two movings, all the movings of the body do proceed, and the moving of the pulſe, which the Phyſitians do feel.

Q. *Why are great Beaſts lean?*

A. Becauſe the natural heat, proceeding from the heart, doth conſume the natural humidity, which ſhould be converted into fat. And for the moſt part women are hotter than men; becauſe they have much humidity in them, and have a moiſter heart than men.

Q. *Why is the fleſh of the heart ſo compact and thick together?*

A. Becauſe in a thick compacted ſubſtance, heat is ſtrongly received and united, as appeareth in other things. And becauſe

cauſe the heart with its heat ſhould moderate the coldneſs of the brain, it is made of that fat fleſh, apt to keep a ſtrong heat.

Qu. *Why is the heart the hotteſt part of all living creatures?*

A. Becauſe it ſo compacted as it receiveth heat beſt, and becauſe it ſhould mitigate the coldneſs of the brain, as is ſaid.

Qu. *Why is the heart the beginning of life;*

A. Becauſe that in it the vital ſpirit is bred, which is the heat of life. And therefore, according to the opinion of *Auguſt. de different ſpirit. & anim.*, the heat hath two bellies, or receptacles, that is the right and the left: the right hath more blood then ſpirit, the which ſpirit is ingendred to give life, and vivificate all the body.

Q. *Why is the heart long, and of the figure of a Pyramid, long and ſharp?*

A. The round figure hath no angles: and therefore the heart is round, for fear leſt any noiſome and hurtful matter ſhould be kept and retained in it. And alſo, as *Ariſtotle* affirmeth, becauſe the round figure is fitteſt for motion.

Qu *Why is the blood principally in the heart above all other parts?*

A. Becauſe the blood is in the heart as in its proper place, or in his efficient place, which ſome do attribute to the liver. And therefore the heart doth not receive blood of any other part, but other parts of it.

Qu. *Why do ſome creatures want a heart?*

A. Although they have no heart, yet they have ſomewhat that anſwereth to the heart, as it appeareth in fiſh and Eels, which have the back-bone in ſtead of the heart.

Qu. *Why doth the heart heat and live in ſome creatures, when the head is off, as it appeareth in birds and hens?*

A. Becauſe the vital ſpirits remain longeſt in the heart, becauſe the heart is that which is firſt alive, and laſt dead, as *Ariſtotle* doth ſay, and therefore the heart doth beat more then other parts.

Qu. *Why do all creatures, which want a heart, or ſomewhat, proportionable unto it, want blood alſo; as it doth appear in flies?*

A. The heart is the beginning of the blood, and therefore the cauſe failing, the effect faileth.

Q. *VVhy is the pulſe of the heart more certainly judged in the right ſide than the left?*

A. Be-

A. Becauſe the heat of the heart is more lively there than in the other ſide, and therefore it is better ſelt there than in the other ſide.

Qu *Why doth the heat of the heart ſometimes fail on a ſudden, as in thoſe who have the falling ſickneſs?*

A. This proceedeth, according to *Conſtant.* through the deſect of the heart it ſelf, and of certain ſmall skins with which it is covered, the which being infected & corrupted, the heart ſaileth on a ſudden, and ſometimes it doth happen by reaſon of the parts next adjoyning. And therefore when any venemous humour doth go out of the mouth of the ſtomack, that doth hurt the heart and the parts adjoyning, the which doth alſo cauſe this fainting. Note, according to *Ariſtotle*, that the diſpoſition of the heart is known by the pulſe of the heart. becauſe a ſwift beating pulſe doth give a witneſs of the heat of the heart, and of a good complexion; a ſlow & weak pulſe doth betoken the coldneſs of the heart, and evil complexion. And therefore a woman which is in health, hath a ſlower and weaker pulſe than a man, as ſhall appear hereafter.

Of the Stomack.

WHy is the ſtomack large and wide?

A. Becauſe that in the ſtomack the meat is firſt concocted and digeſted, as it were in a pot, to the end that that which is pure ſhould be ſeparated from that which is impure, as *Ariſtotle* ſaith; and therefore, according to the quantity of the meat, the ſtomack is inlarged.

Qu. *Why is the ſtomack round?*

A. Becauſe that if it had angles and corners, as *Conſt.* ſaith, meat would remain in them, & breed evil humors, and a man ſhould never want agues: the which humors nevertheleſs are evacuated, lifted up, and conſumed, and are not hidden in any ſuch corners, by reaſon of the roundneſs of the ſtomack.

Qu. *Why is the ſtomack full of ſinews and feeling?*

A. As *Ariſtotle* ſaith, becauſe the ſinews can be extended and inlarged, and ſo is the ſtomack when it is full: and when it is hungry, it is drawn together; and therefore Nature doth provide thoſe ſinews.

Qu. *Why doth the ſtomack digeſt?*

 A. Be-

A. Becauſe of the heat which is in him, the heat which cometh from the parts adjoyning, that is the liver and the heart. For we ſee in mettals, that the heat of the fire doth take away the ruſt and droſs from the iron, and ſilver from tin, and gold from copper, and ſo by digeſtion, the pure is ſeparated from the impure. And digeſtion is of four ſorts, according to the Phyſicians.

Q. *VVhy is the ſtomack joyned to the liver?*

A. Becauſe ſaith *Conſtant* the liver is very hot, and with its heat doth help digeſtion, and doth compaſs the ſtomack

Q. *VVhy are we commonly colder after dinner than before?*

A. Becauſe that then the heat goeth to the ſtomach to further digeſtion; and ſo the outward parts be cold, being deprived of heat.

Q. *VVhy is it hurtful to ſtudy preſently after dinner?*

A. Becauſe that when the heat doth labour to help the imagination in ſtudy, then it ceaſeth from digeſting the meat, and ſo the meat remaineth raw. And therefore according to the Phyſicians, a man ſhould walk ſomewhat after dinner.

Q. *VVhy have women with children an inordinate appetite of eating of coles, and aſhes and ſuch like?*

A. Becauſe that ſuch as are the humors of the ſtomack, ſuch a nutriment they deſire: and beeauſe women with child have corrupted humors, they deſire ſuch things, becauſe like doth covet its like.

Q. *VVhy doth the ſtomack ſlowly digeſt very fat meat?*

A. Becauſe ſuch meats do ſwim in the ſtomack. Now the beſt digeſtion is in the bottom of the ſtomack, where fat meat cometh not. And therefore ſuch as eat fat meat, are very ſleepy after the eating of it, becauſe their digeſtion is hindred.

Q. *VVhy is all the body worſe when the ſtomack is ill at eaſe?*

A. Becauſe the ſtomack is knit with the brain, heart, and liver, which are the principal parts in man; and therefore when it is not well, the other are evilly diſpoſed. Another anſwer is, that if the firſt digeſtion be hindered, the others are alſo hindred: for in the firſt digeſtion is the beginning of the infirmity that is in the ſtomack.

Q. *VVhy are young men ſooner an hungred than old men?*

A. Young men do digeſt for three cauſes: Firſt for growing

ing

ing : that for restoring of life; and lastly, for conservation of their life, as *Hippocrates* and *Galen* do say. Else we answer, that young men are hotter then old men, because young men are hot and dry, and therefore the heat doth digest more; and by consequence they desire more.

Qu. *VVhy do Physitians prescribe that men should eat when they have an appetite?*

A. Because much hunger and emptiness will fill the stomack with naughty rotten humours, which he doth draw unto himself instead of meat: which doth easily appear, because that if we fast over-night, we have an appetite to meat, but in the morning none. That is therefore a token that the stomack is filled with naughty humours, and especially its mouth, which is no true filling, but a deceitful. And therefore after we have eaten little, our stomack cometh to us again. And then the Proverb is, One morsel draweth another, for the first morsel having made clean the mouth of the stomack, doth provoke appetite.

Qu. *VVhy do Physitians prescribe that we should not eat too much at a time, but by little and little.*

A. Because that when the stomack is full, the meat doth swim in it, which is a dangerous thing. Another reason is, that as very green wood doth put out the fire, so much meat choketh the natural heat, and puts it out. And therefore the best Physick is to use temporance in eating and drinking.

Qu. *VVhy do we desire change of meats, according to the change of times; as in winter, beef, porke, mutton: in summer light meats, as veal, lamb, &c.*

A. Because the complexion of the body is altered and changed according to the time of the year Another answer is, that this doth proceed from the quality of the season, because that the cold of the winter doth cause a better digestion, because the stomack and the belly is hotter in winter, by reason of the compassing cold, as *Hyppocrates* and *Aristotle* do teach.

Qu. *VVhy should not the meat we eat be too hot, as Pepper, and Ginger?*

A. Because that hot meat doth burn the blood, and disposeth to a leprosie, So contrariwise, meat too cold doth mortifie and congeal the blood. And our meat should not be over-

ſharp, becauſe it procureth old age: and too much ſauce doth burn the intrails, and procureth often drinking, as raw meat doth: and overſweet-meats do conſtipate and cling the veins together.

Q. *Why is it a good cuſtom to eat cheeſe after dinner, and pears after all meats?*

A. Becauſe cheeſe, by reaſon of its earthlineſs and thickneſs tendeth down toward the bottom of the ſtomack, and ſo putteth down the meat: and the like of pears. Note that new cheeſe is better then old, and the old dry ſoft cheeſe is very naught, and procureth the head-ake, and ſtopping of the liver: and the older the worſer. Whereupon it is ſaid, that cheeſe is naught, and digeſteth all things but it ſelf.

Qu. *Why be nuts good after fiſh, as the verſe is?*

After fiſh, nuts: after fleſh cheeſe.

A. Becauſe fiſh is of a hard digeſtion, and doth eaſily putrifie and corrupt; and nuts do help digeſtion, becauſe they are ſomewhat hot. Fiſh is poiſon at ſome times, and nuts are a remedy againſt poiſon. And note, the fiſh ſhould be of a clear ſtony water, and not of a cold ſtanding muddy water, and ſhould be ſod in wine with parſley, and ſo it hurteth leaſt.

Q. *Why is it unwholeſom to ſtay long for one diſh after another, and to eat of divers kinds of meat?*

A. Becauſe the firſt meat beginneth to digeſt, when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meat digeſted beginneth to corrupt. But yet this rule is to be noted, touching the order of meats, that if there be any diſhes whereof ſome are light in digeſtion, as thickens, kid, veal, ſoft eggs, and ſuch-like, theſe meats ſhould be firſt eaten: but the groſs meats, as veniſon, bacon, beef, roſted pork, hard eggs, and fried eggs, ſhould be eaten laſt. And the reaſon is, becauſe that if they ſhould be firſt ſerved and eaten, and were digeſted, they would hinder the digeſtion of the others; and the light meats, not digeſted, ſhould be corrupted in the ſtomack, and be kept in the ſtomack violently; whereof there ſhould follow belching, loathing, head-ake, belly-ake, and great thirſt. And by conſequence it is very hurtfull too at the ſame meal to eat milk, and drink wine, becauſe they diſpoſe a man to a leproſie.

Qu. *Which*

Q. *Which is better for the ſtomach, meat or drink?*

A. Drink is ſooner digeſted than meat, becauſe meat is of greater ſubſtance, and more material than drink, and therefore meat is harder to digeſt.

Q. *Why is it good to drink at dinner?*

A. Becauſe the drink ſhould make the meat readier to digeſt, for if a pot be filled with fiſh or fleſh without liquor, then both the pot and the meat is marred. And the ſtomack is like unto a pot which doth boil meat, and therefore Phyſicians do give counſel to drink at meals.

Q. *Why is it good to forbear a late Supper?*

A. Becauſe there is no moving or ſtirring after ſupper, and ſo the meat is not ſent down to the bottom of the ſtomack, but remaineth undigeſted, and ſo breedeth hurt. And therefore a light and ſhort ſupper is beſt, as the old verſe doth ſhew.

Q. *Why is it naught to drink wine faſting?*

A. Becauſe it doth greatly endanger the brain, and breedeth the falling ſickneſs, and the appoplexy.

Q. *Why is it hurtful to drink much cold water?*

A. Becauſe one contrary doth expel and hinder another; but the water is very cold, and therefore coming unto the ſtomach doth hinder the digeſtion, and the heat, which doth digeſt.

Q. *Why is it unwholſome to drink new wine, and why doth it hurt the ſtomach very much?*

A. Becauſe it cannot be digeſted; and therefore it cauſeth the belly to ſwell, and ſo it doth in ſome ſort cauſe a bloody flux; it doth alſo hinder the making of water. But to drink good wine is wholeſome.

Q. *Why do the Phyſicians forbid us to labour preſently after dinner?*

A. For three cauſes. Firſt becauſe moving doth hurt the vertue and power of digeſtion, and by that means the meat is expelled undigeſted. The ſecond is, becauſe ſtirring immediately after dinner doth cauſe the parts of the body to draw the meat raw to them, which doth breed ſickneſs. The third, becauſe moving doth cauſe the meat to deſcend before it be digeſted: but after ſupper it is good to ſtir and move, becauſe we ſleep not long after. And therefore we ſhould walk a little

becauſe

ecause the meat may go to the bottom of the ſtomack

Q. *Why is it good to walk in the morning before dinner?*

A. Becauſe it maketh a man well diſpoſed, and fortifieth and ſtrengtheneth the natural heat, and cauſeth the ſuperfluity of the ſtomach to deſcend; and therefore *Avicen* ſaith, that ſuch as forego this exerciſe, do fall into the inflammation of the heart:

Q. *Why is it wholeſome to vomit, as divers ſay?*

A. Becauſe it purgeth the ſtomack of all naughty humours: for it expelleth green and blew humours, which would breed agues, if they ſhould remain in the ſtomack. And according to *Avicen*, a vomit purgeth the eyes, the head, and makes the brain clean.

Q. *Why doth ſleep greatly ſtrengthen the ſtomach, and the digeſtive vertue?*

A. Becauſe in ſleep, the heart draweth inward, and helpeth the digeſtion: but when we awake the heat remains about the ſences, and is diſperſed throughout all the body.

Q. *Why do ſome men, in ſome diſeaſes, void their meat downward?*

A. By reaſon of the weakneſs of the natural vertue, and expulſive; which diſeaſe is called *Lienteria*.

Of the Blood.

WHy is it neceſſary that every living thing, which hath blood have alſo a liver?

A. According to *Ariſtotle*, becauſe the blood is firſt made in the liver, becauſe the liver is the ſeat of bloud, according to other Phyſicians; and is drawn from the ſtomack by certain principal veins; and ſo ingendered.

Q. *Why is the blood red?*

A. Becauſe it is like to the part in which it was made, that is unto the liver; which is of a red colour. And the blood is alſo ſweet, becauſe is is well digeſted, and concocted: but if it have a little earthly matter mixed with it, it is a cauſe that it is ſomewhat ſalt, as it appeareth in *Ariſt. lib. meteor.*

Q. *Why have women thicker blood than men?*

A. By reaſon of the cold which doth thicken, bind, and congeal, and joyn together.

Q. *Why doth the blood come to all the parts of the body from the liver and by what means?*

A. By the means of the principal veins, as of the veins of the head, of the liver, and ſuch other, and to nouriſh all the body.

Of the Urine.

HOw doth the urine come into the bladder, ſeeing the bladder is ſhut?

A. Some ſay by ſweating, and it ſeemeth to be true; but others ſay it cometh by a ſmall skin, which is in the bladder, which doth open and let in the urine. *Theophylactus* ſaith, that the urine is a certain and not a deceitful meſſenger of the health and infirmity of man. And *Hippocrates* ſaith, that men have white urine in the morning, and before dinner red, and after dinner pale, and likewiſe after ſupper: for there are divers colours of urine, whereof we will not ſpeak at this preſent.

Qu. *Why doth the leproſie proceed from the liver?*

A Becauſe that (ſaith *Conſt.*) the digeſtive power in the liver cannot convert the thick ſubſtance in the four humours, but it is converted only into water, the which doth ſwell and puff up a man, and eſpecially the belly.

Of the Gall.

WHy have living creatures a Gall?

A. Becauſe cholerick humors are received into it, the which through their ſharpneſs do help the guts to expel ſuperfluities; it doth alſo help the ſtomack in digeſtion.

Qu. *Why do the Jaundice proceed from the Gall?*

A. Becauſe the humour of the gall is blewiſh and yellow, and therefore when the pores of the gall are ſtopped, then that humour cannot go into the ſack or bladder of the gall, but is mingled with the blood, wandring throughout all the body, and infecting the skin.

Qu. *Why hath not a horſe, a mule, an aſs, and a crow, a gall?*

A. Ariſtotle ſaith, that although thoſe beaſts have no gall in one place, as in purſe or veſſel, yet they have a gall diſperſed by ſome ſmall veins.

Of the Spleen.

WHy is the ſpleen black?

A Becauſe it is cauſed of a terreſtrial and earthly matter, that is, of a black ſubſtance, as *Ariſtotle* ſaith. Now the

the effect is like unto the cauſe. Another anſwer is, according to the Phyſitians, becauſe the ſpleen is the receptacle of melancholy, and melancholy is of a black colour.

Qu. *Why is he a lean man which hath a great Spleen?*

A. Becauſe the ſpleen doth draw much water unto it ſelf, which would go into fat. And therefore contrariwiſe, men which have but a ſmall ſpleen, are fat.

Qu. *Why doth the ſpleen cauſe men to laugh, as* Iſidorus *doth ſay, we laugh with the ſpleen, we be angry with the gall, we are wiſe with the heart, we love with the liver, we feel with the brain, and ſpeak with the lungs, that is the cauſe of laughing, anger, love, wiſdom, ſpeech, and feeling doth proceed from the ſpleen, the gall, the liver, the lungs, and the brain?*

A. The reaſon is, becauſe the ſpleen draweth much melancholy to it, becauſe it is its proper ſeat; the which melancholy is cauſed of ſadneſs, and is there conſumed, and ſo the cauſe failing, the effect faileth. And that melancholy is the cauſe of ſadneſs, it appeareth in *Ariſt. in Proem de anima*; and therefore that being conſumed in the ſpleen, the contrary unto ſadneſs followeth, that is, joy and gladneſs. And for the ſame cauſe the gall cauſeth anger: for cholerick men are angry, becauſe they have much gall. For the better underſtanding of this, note that there are four humours in man; that is, blood, choler, flegme, and melancholy, wherefore each hath a ſpecial receptacle, and place, where it is received and kept. Of a dry and hot ſubſtance choler is ingendred, which goeth unto the gall, as to its ſeat and place. But of a cold and dry humor, melancholy is ingendred, which runneth to the ſpleen, as to its peculiar place and receptacle. But of a cold and moiſt humour flegme is bred, which goeth to the lungs, as to its receptacle; or, as the Phyſitians ſay, unto the ſpleen. But the blood, which is the moſt noble humour, is ingendred in the Liver, and there its proper place ſeemeth to be.

Of Carnal Copulation.

W*Hy do living creatures uſe carnal copulation?*

A. Becauſe it is the moſt natural work which is in living creatures, to beget the like unto themſelves in kind, to continue the kind. For if carnal copulation were not, all kind

of living creatures had long before this time periſhed:

Q. *What is this carnal copulation?*

A. It is a mutual action of male and female, with inſtruments ordained and deputed for that act, to maintain the kind; And therefore *Divines* do ſay, that it is a ſin to uſe that act for any end, but for begetting his like in kind.

Qu *Why is this action good in thoſe to whom it is lawful, if it be moderately taken?*

A. Becauſe, according to *Avicen* and *Conſt.* it doth eaſe and lighten the body, chear the mind, comfort the head and the ſenſe, and take away many griefs and melancholy, becauſe it doth expel the fume of the ſeed from the brain, and it doth expel the matter of Impoſthume. And therefore ſometimes through the intermitting of this act, the darkneſs of the ſight doth enſue, and giddineſs of the head. And therefore the ſeed of a man retained above a due time, is converted into ſome iuſectious humour.

Qu, *Why is immoderate carnal capulation hurtful?*

A. Becauſe it doth deſtroy the ſight, and dry the body: becauſe, as *Ariſtotle* ſaith, *de gener animal.* Lechery and incontinency is the waſting of the pure humidity, and doth conſume the brain: and it breedeth ſharp Fevers, as *Avicen* teaches, and experience doth ſhew And it doth ſhorten the life of man, as *Ariſtotle* ſaith, *de longit. & brevit. vitæ.* And *Albertus* ſheweth this in the ſparrow, which by reaſon of its often coupling liveth but three years

Qu *Why doth carnal copulation very much hurt to melancholly men, and cholerick men, and greatly to lean men?*

A Becauſe it doth dry the bones very much, which are dry of themſelves, And contrariwiſe, it is good for the flegmatick and ſanguine, as *Avicen* ſaid, becauſe they abound with that ſubſtance which by nature of neceſſarily expelled. Although *Ariſtotle* affirmeth, that every fat creature hath but ſmall ſtore of ſeed, becauſe the ſubſtance of it doth run into fatneſs.

Q *Why doth not the female of fruit beaſts covet carnal coupling after they be great with young?*

A. Becauſe that then the womb or matrix is ſhut, and the flowers ceaſe, and therefore the deſire to the act doth ceaſe.

Q *Why ſhould not the act be uſed when the body is full?*

A. Be-

A. Becauſe it hindreth digeſtion, as *Ariſtotle* ſaith: likewiſe it is not good for a hungry belly, becauſe it weakenth him.

Q. *VVhy is it not good after a bath?*

A. Becauſe then the pores are open, and the heat diſperſed throughout all the body, and therefore carnal copulation following a bath, doth cool the body very much.

Q. *VVhy is it not good after a vomit, or looſeneſs in the belly?*

A. Becauſe it is very perillous to purge twice in one day as *Hippocrates* and *Galen* ſay: but ſo it is in this act of carnality, and looſneſs in the belly, becauſe by this act the reins and kidneys are purged, and the guts by the vomit.

Q. *VVhy are wild beaſts furious when they couple, as it appeareth in Harts, which bray; and Aſſes, which are almoſt mad, as* Hippocrates *ſaith?*

A. Becauſe their blood is kendled with the deſire of that carnal act; and nature alſo doth labor to expel ſuperfluities in them, which in the ſenſe do diſpoſe to anger and madneſs: and therefore the act done, they are tame and gentle.

Q. *VVhy is there ſuch delight in the act of venery?*

A. Becauſe this act is a baſe and contemptible thing in it ſelf, naught and unclean, ſo far that all creatures would naturally abhor it, if there were no pleaſure in it; and ſo there would never be any carnal copulation, by reaſon of the uncleanneſs of it. And therefore in this delight, nature doth willingly practiſe it, to the end that the kinds of living things ſhou'd be maintained and kept.

Q. *VVhy do ſuch as uſe it oft, take leſſer delight in it than thoſe that come to it ſeldom:*

A. For three cauſes. Firſt, becauſe the paſſage of the ſeed is over-large and wide, and therefore the ſeed maketh no ſtay there; by which ſtay, the delight is had. The ſecond, becauſe that thorow often going together, there is but little ſeed left, & therefore giveth no delight. Thirdly, becauſe ſuch, inſtead of ſeed, caſt out blood indigeſted and raw, or ſome other watry ſubſtance which is not hot, and therefore cauſeth no delight.

Q. *Whether can this carnal copulation be done by the mouth, ſo that beaſts may conceive thereby, as ſome ſay of Pigeons, which they ſay by kiſsing do this act at the mouth, and conceive? and ſome ſay this is true in the VVeeſel or Ermine.*

A. According to *Ariſtotle* that is untrue. For although Pigeons do play by the beak, yet they do not couple together this way, nor conceive. And becauſe the Weeſel doth bear his young ones from place to place in his mouth; they are of that opinion: and therefore *Ariſtotle* ſheweth it thus; whatſoever goeth in at the mouth is conſumed by digeſtion; but if the ſeed ſhould go in at the mouth then that ſhould alſo be conſumed by digeſtion. The major part is plain, nor is it no eaſie inſtance, and the concluſion doth hold in *Darii*.

Of the ſeed of Man or Beaſt.

WHereof cometh the ſeed of man?

A. There are divers opinions of philoſophers and Phyſicians in this point. Some ſay that it is a ſuperfluous humour of the fourth digeſtion. And ſome ſay that the ſeed is pure blood flowing from the brain, concocted and made white in the Stone. And ſome ſay it is the ſuperfluity of the ſecond or third digeſtion. But becauſe ſweat, urine, ſpittle, flegm, and choller are the like, *Ariſtot.* ſaith that the ſeed is always the ſuperfluity of the laſt nutriment, that is, of blood diſburſed throughout all the body; but yet principally it cometh from principal parts, that is, from the heart, liver, and brain. An argument of this is, becauſe thoſe parts are greatly weakned in the caſting out of the ſeed: and therefore it doth appear that carnal copulation is not profitable nor good. But ſome think this to be true by over-vehement practice in this act: for otherwiſe moderately taken it is good and wholſome, for the lightning and eaſing of the body, as is ſaid before.

Q. Why is the ſeed of a man white, and the ſeed of a woman red?

A. It is white in man by reaſon of his great heat, and becauſe it is digeſted better, and made white in the ſtones, the fleſh of which is white as the fleſh of the paps But the ſeed of the woman is red, becauſe it is the ſuperfluity of the ſecond digeſtion, which is done in the liver, which is red. Or elſe we may ſay, It is becauſe the flowers corrupt undigeſted blood, and therefore it hath the colour of blood.

Q. Whether doth the ſeed of a man come from the parts of the body or from the humors?

A. As

A. As ſome ſay, from the parts of the body: and that we prove, becauſe we ſee that a lame man begetteth a lame child; and a father which hath a ſcar, a child which hath a ſcar, as *Ariſtotle* reporteth *lib. de animal*, which could not be, if the ſeed did not fall from the parts of the body. And ſome ſay it cometh from the humours, becauſe it is made of the laſt nutriment, and the nutriment is no part, but an humour. But as for the lameneſs, or ſcar; that proceedeth from the imagination of the mother at the time of carnal copulation, as *Ariſtotle* ſaith, *lib. de generat animal.*

Q. *Wherefore doth the imagination of the mother, which imagineth of an Æthiopian or Blackmore, cauſe the mother to bring forth a Black-child, as* Albertus Magnus *reporteth of a Queen, who in the act of carnal copulation imagined of a Blackmore, which was painted before her and ſo brought forth a Blackmore.*

A. Avicen ſaith that an imagination of a fall maketh a man fall, and imagiation of leproſie maketh a man a leper.

And ſo in this purpoſe the imagination is above the forming power, and therefore the child born followeth the imagination, and not the power of forming and ſhaping, becauſe it is weaker than the other.

Q. *Whether doth the ſeed of the man enter into the ſubſtance and matter of the child?*

A. The ſeed of the Father and the mother do go into the ſubſtance of the child in the womb, becauſe that as cream goeth into the ſubſtance of cheeſe, ſo the ſeed of a man, into the fruit of the womb like unto cream, and the flowers of the woman do enter in like unto milk. But this opinion doth not ſeem to be of force; and therefore, according to *Ariſtotle*, and other Philoſophers, we ſay that the ſeed doth not go into the ſubſtance of the childe: and it is proved thus? becauſe that ſo the matter and the efficient cauſe ſhould befal one, which is againſt the Philoſopher. The conſequence is good, becauſe the ſeed is the efficient beginning of the child as the builder is the efficient cauſe of the houſe, and therefore is not the material cauſe of the child. It is proved another way, becauſe there is the ſelf-ſame material cauſe of nouriſhment and generation 2. *de anima.* becauſe we have our being & our nouriſhment of the ſame matter: but the ſeed cannot

be the material cauſe of nouriſhment, according to *Averrois*, and therefore not of being. But in truth this it is, both the ſeeds are ſhut and kept in the womb, but the ſeed of the man doth diſpoſe and prepare the ſeed of the woman to receive the form, perfection, or ſoul? the which being done, it is converted into humidity, and is fumed, and breathed out by the pores of the matrix; which is manifeſt, becauſe only the flowers of the woman are the material cauſe of the young one.

Q. VVhy doth the matrix or womb of a woman draw greedily the ſeed of a man? For, as Averrois *ſaith, there was a maid in a bath where ſome ſeed had been caſt, the which the Maid drawing, did conceive with child, and was delivered.*

A. Averrois doth ſay, that the womb, and nature doth draw the ſeed, as the loadſtone doth iron, and the agathe ſteel: but ſhe doth draw it for the perfection of her ſelf.

Of Womens monthly Terms.

WHy have women monethly terms or flowers?

A. Becauſe they are cold in reſpect of men: and becauſe all their nouriſhment cannot be converted into blood, a great deal of it is turned into their flowers, the which in every woman in every moneth are expelled. I ſay of every woman which is in health, and of a certain age; that is, after thirteen years: for before they run not, though ſhe be in health; and ſome diſeaſed women have them not.

Qu. VVhy do they run from women?

A. Becauſe it is an infectious matter: for, as *Ariſtotle* ſaith, If that ſubſtance, being young and flowing, do touch a tree or green bough of a tree, the tree doth die, and not proſper: yea; *Ariſtotle* doth ſay, that if a dog ſhould taſte of it, he would run mad three dayes. And therefore nature doth expel it every moneth, as being an enemy to life. And if Women do retain it above their due time, according to *Ariſtotle*: it doth breed great infirmities and diſeaſes, as ſwooning.

Q. VVhy do they not run before they be thirteen years of age?

A. Becauſe young women be hot, and do digeſt all their nouriſhment; and therefore they are not bred in them before that age, nor expelled, unleſs the goodneſs or naughtineſs of their complexion to hinder it.

Q. Why

Q. VVhy have not women them after fifty yeares of age?

A. Some answer, that old women be barren and therefore they cease. But a better answer is, that then nature is weak in them, and therfore they cannot expel them by reason of overmuch weakness. And therefore there is great store of immundicities breed in them in whole lump, and they are by that means so infectious, that they infect them with their breath, and then the cough and other infirmities come upon them. And therefore, according to the counsel of the Physitians, then men should abstain from them.

Q. Why do not such women corrupt and infect themselves?

A Because poison doth not work upon it self, but upon some other object, or else it doth not hurt themselves, because it is their nature. *Albertus* reporteth of a certain maid, that was brought to him in *Colen*, which did eat Spiders, which did her no hurt all, but were good meat unto her. And *Aristotle* in his book of the government of Princes, reporteth of a maid, which, in her youth, was nourished with poison, and some have done the like.

Q. Why have not women with child their flowers?

A. Because that then the flowers turn into milk, and into the nourishment of the child, for if a woman with child have them, it is a signe of miscarrying with her child.

Q VVhy do they run the first three moneths in women with child?

A. By reason of the smalness of the child, which cannot take all that matter and substance.

Q. Why have not the females of brute beasts, as of fish and flesh their flowers?

A. Because, as *Aristotle* and *Albertus* say, in beasts that go with feet, the flowers turn into hair: the fish into scales; in birds into feathers. And therefore in beasts you may note, that the female is more hairy than the male, and the female of fishes fuller of scales, and the female of birds fuller of feathers.

Q. Why do the flowers receive their name Menstrua, *of this word* Mensis *a moneth.*

A. Because it is a space of time which doth measure the moons; for the moon doth end her course in nine and twenty dayes and fourteen hours. Now the moon hath dominion over moist things; and because the flowers are in humidity, thou

take

take the denomination of the month, and are called monthly terms: for moist things increase as the Moon increaseth, and decrease, as she decrease, as a moon increaseth.

Q. *Why do they run longer time in some than in others, as in some six or seven dayes, and ordinarily in all three dayes?*

A. The first are colder, and therefore they increase the more in them, and by consequence they are the longer in expelling, and other women are more hot, and therefore they have the fewer, and shorter time in expelling them

Q. *Where are the flowers before they run?*

A. Some say, in the matrix or womb. But *Averrois* misliketh this, and saith, that the matrix is the place of generation, and that those flowers further generation nothing at all. And therefore he saith, that there are certain veins about the back-bone which do keep them. And a signe of this is because those women at that time have great pain in the back by reason of expelling their flowers.

Q. *Whether are the flowers which are expelled, and the flowers that the child is engendred of, all one?*

A. No, Because the one are unclean, and unfit for that purpose; but the other very pure and clean, and therefore that blood is fit for generation.

Q. *Why do women which are gotten with child, when they have their flowers, bring forth weak children and leprous?*

A. Because those flowers are venemous; yea, a woman in her flowers is most infectious. And so the cause doth shine in the effect, as the Philosopher saith, the effect carrieth a likeness of the cause, and therefore such a child is evily disposed of body.

Q. *Why have not women their flowers all at one time of the month but some in the new-moon, some in the full, and some in the wane?*

A By reason of their divers complexions. And though all women in respect of men are flegmatick, yet of women among themselves some are more sanguine than others, some more cholerick. And as moneths have their quarters, so have they their complexions; the first sanguine, the second cholerick. A woman of a sanguine complexion, hath her flowers in the first quarter, a cholerick in the second, a malencholy in the third, and so in the rest.

Q. *Why have such women, as are of a sanguine complexion, their flowers in the first quarter?* A. Be-

A. Becauſe, as *Galen* ſaith, every ſuch thing added to ſuch a thing, doth make it more ſuch; and therefore the firſt quarter of the moon increaſing bloud in a ſanguine complexion, ſhe doth then expel it.

Q. *Why have women their flowers ſo oft in the end of the month?*

A. Becauſe generally all women be flegmatick, and the laſt quarter is flegme. Or elſe this doth proceed of a defect, and therefore cold doth work then to multiply that matter, and the matter multiplied is then expelled.

Q. *Why have women pain an grief in the running of their flowers?*

A. Becauſe it is like the pain of the ſtrangury, that is making water drop by drop: for the ſtrangury, by reaſon of the drink undigeſted, offendeth that ſubtil paſſage of the urine, as it happeneth after a bath: ſo the flowers which are undigeſted, and of an earthly ſubſtance, do hurt the paſſage by which they go.

Q. *VVhy doth a woman eaſily conceive after her flowers are run from her?*

A. Becauſe ſhe is better prepared unto conception, as being made clean from her flowers.

Q. *VVhy do women look pale when they purge their flowers?*

A. Becauſe then the heat goeth from all the outward parts of the body to the inward, to help nature, and to expel the flowers, the which deprivation of heat doth cauſe a paleneſs in the face. Or elſe it is becauſe that flux is cauſed of raw humors, which when they run, do make the face colourleſs, and ſo by conſequence cauſe a paleneſs.

Q. *Why doth a woman which hath her flowers, deteſt her meat*

A. Becauſe nature doth labour more to expel the flowers then to digeſt; and therefore if ſhe ſhould eat meat, that meat would remain raw, which careful nature doth not admit.

Of Barrenneſs.

WHy are ſome women barren, and cannot conceive:

A. According to the Phiſicians for divers reaſons, the firſt is, becauſe it proceedeth ſometime of the man, that is when he is of a cold nature, becauſe then his ſeed is unfit for generation. The ſecond, becauſe his ſeed is ſomwhat wateriſh and therefore doth not ſtay in the womb. The third, becauſe the ſeed of the man and the woman have not the ſame proportion

tion as if the man be melancholy, and the woman ſanguine; or if the man be cholerick, and the woman very flegmatick; becauſe it is evident in Philoſophy, the agent and the patient ought to have the ſame proportion: otherwiſe the action is hindred.

Qu. *Why do fat women ſeldom conceive with child?*

A Becauſe they have a ſlippery womb, out of which the ſeed ſlippeth, and is not holden in. Or elſe becauſe the mouth of the matrix is very ſtrait, that the ſeed cannot enter in; or if it do, it goeth in very ſlowly, ſo that the ſeed doth wax cold in the mean time, and ſo is unfit for generation, and is reſolved into a fleſhly ſubſtance.

Q. *Why do women of very hot complexion, ſeldom conceive with child?*

A. Becauſe the ſeed conceived in them is extinguiſhed and put out, as a little water caſt into the fire. And therefore we ſee that women which do vehemently deſire the fleſh, ſeldom conceive with child.

Qu. *Why are common women and whores never with child?*

A. By reaſon of divers ſeeds, which do corrupt and ſpill their inſtruments of conception; for it maketh them ſo ſlippery that nature cannot retain the ſeed. Or elſe it is, becauſe one ſeed deſtroyeth another, and ſo neither is good for generation. And note out of *Albertus*, that the beſt remedy to help conception, is to take the matrix of a hare beaten to powder, and put into drink, which worketh much to conception.

Of Conception.

WHy do ſome women conceive a male-child?

A. If the ſeed fall on the right ſide of the matrix or womb, a male child is begotten; becauſe that ſide is hotter then the other, & heat principally worketh to the begetting of a male child. And therefore, as *Albertus* ſaith, if the right ſide of a woman doth ſwell it is a ſign that ſhe goeth with a male child: But ſome give another reaſon, that is, when the ſeed of the father hath domination over the ſeed of the woman then the male child is begotten: if the womans prevail, then it is a female.

Qu. *Why do ſome women conceive a female child?*

A. Be-

A. Becauſe the ſeed is fallen into the left ſide of the matrix, which is colder than the right, by reaſon of the ſpleen joyning to it, which helpeth cold, as *Albertus* ſaith, When the woman after the act of carnal copulation doth lie on the right ſide, it is a boy; when on the left it is a wench: for the ſeed doth run to that ſide on which the woman lieth, and then ſuch a child is formed.

Q. Why hath a woman a womb?

A. Becauſe it is the proper place of generation, and placed in the midſt of the woman; for as all the immundicities of a city do run into the ſink; ſo all their monethly terms do run to the womb or matrix.

Q. Why have ſome women long and ſlender children, and ſom e ſhort and thick?

A. Becauſe, as *Galen* and *Averrois* ſay, the child is formed according to the quantity of the womb, and therefore becauſe ſome women have a long and narrow womb, their children be long and ſlender; and ſome contrariwiſe, ſhort and large, therefore their children be ſhort and thick.

Q. Why doth a woman ſometime conceive twins?

A. According to *Galen*, becauſe there are ſeven cels, or receptacles of ſeed in the womb, and therefore a woman may naturally have ſo many children at once, as there falleth ſeed into thoſe cels: for there are three in the right ſide, and three in the left: in the right ſide boys are ingendred, and in the left wenches. And in the midſt of thoſe cels or chambers, there is another, where old writers ſay, an Hermaphrodite is ingendered: that is one who hath the ſecret parts of both ſexes. And therefore if a woman ſhould have more then ſeven children at once. it ſhould be rather miraculouſly then naturally.

Q. Why are twins but half men, and not ſtrong as other men?

A. Becauſe the ſeed and ſubſtance which ſhould have been for one man, is divided into two; and therefore they be weak: and in truth, they do not oft live long.

Of Hermaphrodites.

How are Hermaphrodites begotten?

A. Becauſe there are three principal cels in the womb one in the right ſide, another in the left, and the third in the mid-

tion as if the man be melancholy, and the woman ſanguine; or if the man be cholerick, and the woman very flegmatick; becauſe it is evident in Philoſophy, the agent and the patient ought to have the ſame proportion: otherwiſe the action is hindred.

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Of Conception.

WHy do ſome women conceive a male-child?

A. If the ſeed fall on the right ſide of the matrix or womb, a male child is begotten; becauſe that ſide is hotter then the other, & heat principally worketh to the begetting of a male child. And therefore, as *Albertus* ſaith, if the right ſide of a woman doth ſwell it is a ſign that ſhe goeth with a male child: But ſome give another reaſon, that is, when the ſeed of the father hath domination over the ſeed of the woman then the male child is begotten: if the womans prevail, then it is a female.

Qu. *Why do ſome women conceive a female child?*

A. By

A. Becauſe the ſeed is fallen into the left ſide of the matrix, which is colder than the right, by reaſon of the ſpleen joyning to it, which helpeth cold, as *Albertus* ſaith, When the woman after the act of carnal copulation doth lie on the right ſide, it is a boy; when on the left it is a wench: for the ſeed doth run to that ſide on which the woman lieth, and then ſuch a child is formed.

Q. Why hath a woman a womb?

A. Becauſe it is the proper place of generation, and placed in the midſt of the woman; for as all the immundicities of a city do run into the ſink; ſo all their monethly terms do run to the womb or matrix.

Q. Why have ſome women long and ſlender children, and ſome ſhort and thick?

A. Becauſe, as *Galen* and *Averrois* ſay, the child is formed according to the quantity of the womb, and therefore becauſe ſome women have a long and narrow womb, their children be long and ſlender; and ſome contrariwiſe, ſhort and large, therefore their children be ſhort and thick.

Q. Why doth a woman ſometime conceive twins?

A. According to *Galen*, becauſe there are ſeven cels, or receptacles of ſeed in the womb, and therefore a woman may naturally have ſo many children at once, as there falleth ſeed into thoſe cels: for there are three in the right ſide, and three in the left: in the right ſide boys are ingendred, and in the left wenches. And in the midſt of thoſe cels or chambers, there is another, where old writers ſay, an Hermaphrodite is ingendered: that is one who hath the ſecret parts of both ſexes. And therefore if a woman ſhould have more then ſeven children at once. it ſhould be rather miraculouſly then naturally.

Q. Why are twins but half men, and not ſtrong as other men?

A. Becauſe the ſeed and ſubſtance which ſhould have been for one man, is divided into two; and therefore they be weak: and in truth, they do not oft live long.

Of Hermaphrodites.

How are Hermaphrodites begotten?

A. Becauſe there are three principal cels in the womb one in the right ſide, another in the left, and the third in the mid-

middle; into which when the ſeed doth fall, an Hermaphrodite is ſaid to be begotten in this manner; becauſe Nature doth always tend unto that which is beſt, therefore ſhe doth always intend to beget the male and not the female, becauſe the female is only for the males ſake, and a monſter in nature, Therefore the male is ſometime begotten in all principal parts, and yet through the evil diſpoſition of the womb, and object and inequallity of the ſeed, when nature cannot perfect and end the male, ſhe bringeth forth the female, or Hermaphrodite. And therefore the natural Philoſophers ſay, that an Hermaphrodite is impotency in the privy parts of man, as appears by experience.

Qu *Why doth not Nature diſpoſe in him two ſecret parts of man, or two of a woman; but one of a man, and one of a woman?*

A. Becauſe nature ſhould then make one of them in vain, but that is againſt the Philoſophers, when they ſay that God and Nature do make nothing in vain.

Qu. *Whether is an Hermaphrodite to be reckoned for a man, or for a woman?*

A. It is to be conſidered in which member he is fitteſt for the act of carnal copulation; if he be fitteſt in the womans act, then it is a woman; if in the mans, he is a man.

Qu. *Whether ſhould he be baptized in the name of a man, or of a woman?*

A. In the name of a man, becauſe names are given *ad placitum*, and therefore he ſhould be baptized according to the worthieſt name, becauſe every man is worthier than a woman, becauſe every agent is worthier then its patient; as *Ariſtotle* ſaith, *lib.* 3 *de anima.*

Qu. *Whether ſhall he ſtand in judgment in the name of a man, or of a woman?*

A. According to the law he ſhould firſt ſwear before he be admitted into judgment, which ſecret part he can uſe, and ſo is to be admitted according to the uſe & power of that part.

Of Monſters.

Doth nature make any monſter?

A. She doth, 2. *Phyſ* for if ſhe did not, ſhe would then be deprived of her end. For of things poſſible, ſhe doth always purpoſe to bring forth that which is moſt perfect and beſt

beſt: but in the end, through the evil diſpoſition of the matter, & influence of ſome ſpecial conſtellation, not being able to bring forth that which ſhe intended, ſhe bringeth forth that which ſhe can. As it hapned in *Albertus* his time, when in a certain village a cow brought forth a calf half a man: then the country-men ſuſpecting a Shepherd, would have burned him with the cow: but *Albertus*, being skilful in Aſtronomy, ſaid, that this did proceed from ſome ſpecial conſtellation, and ſo delivered the Shepherd from their hands.

Theſe are *Albertus* his words.

We ſaw that their two bodies were joyned in nothing but in the back: They had two heads, two feet, four hands, and did go which way they liſted. And he ſaith, they reported unto us, that there were two men joyned in the back, and were of a contrary complexion, the one furious, and the other meek: they lived two years, and the one died, and the other lived long after, untill the ſtink of the other did kill him. I ask, How can this be? It is anſwered thus; Becauſe the ſeed is caſt in to the cells, or receptacles of the womb which ſeed was enough for two children, and then by chance it doth ſometimes happen, that the skin or diſtance between the two cells or receptacles is broken, and they knit and joyn in the back, and have two heads.

Qu. *Whether be they one or two?*

A. Ariſtotle ſaith, you muſt look unto the heart; and if there be two hearts, there be to men

Q. *Why is a man born ſometimes with a great head, and ſix fingers on one hand, or with four?*

A. Ariſtotle ſaith, it proceedeth of ſuperfluity and abundance of matter; when there is too much matter, then he is born with a great head, or ſix fingers; but if there be want of matter, then there is ſome part to little, or leſs then it ought to be.

Of Infants.

WHy are ſome children altogether like the father, ſome like the mother, ſome to both, and ſome to neither?

A. If the ſeed of the father do wholly overcome the ſeed of the mother, the child doth wholly reſemble the father: but if the mothers ſeed predominare, then it is like unto the mother:

but

but if he be like neither, that doth happen for many cauſes; ſometimes through the four qualities, ſometimes through the influence of ſome heavenly conſtellation. *Albertus* giveth an example and ſaith. That there was on a time a good Conſtellation for begetting of hogs, and a child was then begotten and brought forth, which had a face like a hog: and according to this divers ſorts of Monſters are brought forth.

Q. *Why are children oftner like the father than the mother?*

A. That proceedeth of the imagination of the mother, which thinketh of the diſpoſition of the father in the act of carnal copulation: and therefore by the reaſon of the ſtrong imagination in the time of the conception, the children get the diſpoſition of the father: as it appeareth before of the Queen which had her imagination on a blackmore; and of an Ethiopian Queen, which brought forth a white child, becauſe her imagination was upon a white colour. And this is ſeen in *Jacobs* skill in caſting rods of divers colours into the water when his ſheep went to ram.

Q. *VVhy do children ſometime reſemble more the Grandfathers and great Grandfathers, then their parents?*

A Becauſe the virtue and force of the Grandfather is grafted into the heart of the begetter; and it may be ſaid, that ſometime it doth proceed of the ſimilitude of the nutriture, & then the child is formed by the ſimilitude of the grandfathers.

Q. *Why are the parts of a childs body of divers qualities, and ſome ſoft?*

A That proceedeth of the predomination of divers Elements, becauſe the bones are made of a terreſtrial matter, and therefore are hard: but the brain and the marrow are made of a more watry matter, and therefore are more ſoft: but the vital ſpirits and animal ſpirits are ingendred of a more aerious ſubſtance, and thoſe vital ſpirits are principal in the liver and in the heart.

Q. *VVhy do children according to the common courſe and uſe of nature come out of the mothers womb in the ninth month?*

A. Becauſe the child is then fully perfect; or elſe becauſe ſome benign Planet doth raign, as *Jupiter*, who is a friend of nature: for, according to Aſtronomers, he is hot and moiſt, and therefore doth temper the malice and naughtineſs of Sa-

turn

urn, which is cold and dry; and therefore for the moſt part children born in the ninth moneth are healthful.

Qu. *Why do children born in eight moneths end, for the moſt part die quickly? And, Why are they called the children of the Moon?*

A. Becauſe the moon is a cold Planet, which hath dominion over the child, and therefore doth bind the child with its coldneſs; which is the cauſe of its death.

Q. *Why doth a child cry as ſoon as it is born.*

A. Becauſe of the ſudden change from heat to cold, which cold doth hurt its tenderneſs. Another reaſon is becauſe the childs ſoft and tender body is wringed and put together, coming out of the narrow and ſtraight paſſage of the matrix; and eſpecially the brain being moiſt, and the head preſt and wringed together is cauſe that ſome humours do diſtil by the eyes, which are the cauſe of teares and weeping. The divines ſay, It is for the tranſgreſſion of our firſt fathers, and original ſin.

Q. *Why doth a child put his finger into his mouth when he cometh firſt into the world?*

A. Becauſe that coming out of the womb he cometh out of a hot bath; and therefore entring into the cold, putteth his finger to his mouth for want of heat.

Q. *How doth a child come into the world out of the womb?*

A. He cometh forth with the head forward: for if he ſhould come with the thighs or arms forward, he ſhould kill himſelf and the mother.

Of the young one in the womb.

How is the young one ſucceſſively ingendred in the womb?

A. The firſt ſix days, the ſeed hath the colour of milk; but in the ſix days following a red colour which is neer unto the diſpoſition of fleſh; and then it is changed into a thick ſubſtance of blood, curded and conſiſtent, not running like unto a maſs of fleſh: but in the twelve days following them, this ſubſtance is made ſo thick and ſound, that it is able to receive ſhape and form; becauſe a fluid or running ſubſtance keepeth no impreſſion, and ſo every day receiveth ſome other diſpoſition until his birth. And how he is governed every moneth by the Planets, *Boetius* doth teach elſe where.

Q. *Whether doth the child in the womb void excrements, or make water.*

A. No;

A. No; and the reason is because he hath the first digestion which is in the stomack, because he receiveth no meat by the mouth, but it cometh to him at the navel: and therefore he maketh no water, but doth sweat; which urine is but little in quantity, and is reserved in a small skin in the matrix, and at his birth is cast out in abundance.

Qu. *Why doth the child come out of the womb easily after seven, eight, or nine moneths?*

A. Because, saith *Galen*, when the fruit is ripe, then the ligaments are easily broken, and so it falleth easily.

Of Abortment or untimely Birth.

WHy do women which eat unwholsom meats, as rammish putrified meats, easily miscarry?

A. Because it breeds putrified seed in them which the mind abhorring, doth cast out of the field of Nature, that is, out of the womb, because it is unfit for the most noble shape, that is, for mans form and shape, which is apt to receive the soul.

Qu. *Why doth wrastling or leaping cause the casting of the child as some crafty women use to do of purpose?*

A. Because that by such leaping the ligaments of the child are loosed, and by consequence there followeth abortment, because it can be no longer kept in the womb.

Q. *Why doth the striking of thunder or lightning cause a woman to miscarry?*

A. Because that the vapour is burning, and doth easily hurt the tender substance of the child, entring in at the pores of the matrix or womb. Yea, *Albertus* doth say, that if the child were alive, lightning and thunder would kill him.

Qu. *Why doth thunder and lightning rather cause young women to miscarry then old?*

A. Because the bodies of young women are fuller of pores and more slender, and therefore the vapour of lightning doth sooner enter into their body; but old women have a thick skin, and well compacted, and therefore the vapour cannot enter in and cause this abortment.

Q. *Why doth much joy cause a woman to miscarry with her burden?*

A. Because that in the time of joy a woman is destitute of heat, and by consequence miscarrying doth follow. The same reason

reaſon doth cauſe fear to breed it, becauſe then the heat runneth to the heart to help it, and forſaketh the matrix.

Qu. *Why do women eaſily miſcarry when they are newly with child, that is the firſt, ſecond, and third moneth?*

A. Galen ſaith, that as Apples and pears do eaſily fall in the beginning, becauſe the knots and ligaments are ſoft and weak, ſo it is of a child in the womb.

Qu. *Wherefore is it hard to miſcarry when they are come to the middle of the time, that is, three, four, five, ſix moneths.*

A. Becauſe that then the ligaments are ſtronger, and fortified, and therefore not eaſily broken.

Of divers Matters.

WHy have ſome women greater grief then other ſome in child-birth?

A. For three cauſes. Sometimes for the greatneſs of the child, or becauſe the Midwife is unskilful. Sometimes becauſe the child is dead, and boweth not, nor can be bowed in going forth. And for the contrary cauſes ſome have leſs pain.

Qu. *Why hath not a man a tail like unto beaſts?*

A. Becauſe a man is a living creature whoſe property is to ſit: but this is proper to no beaſt which hath a tail.

Qu. *Why do ſuch as keep baths, or hot houſes expel the heat out of the furnace better with cold water then with hot.*

A. Becauſe they are contrary qualities, which work ſtrongly the one againſt the other; and therefore the heat is better expelled from the ſtones.

Qu. *Why doth hot water ſooner freez then cold?*

A. Becauſe hot water is thinner, and by conſequence, giveth better entrance to the cold:

Qu. *Why are men fatter about the belly then in other places?*

A. Becauſe the greateſt digeſtion is in the ſtomack, and therefore thoſe parts which are neereſt unto the ſtomack are greateſt and fatteſt.

Qu. *Why is every living creature ſad after carnal copulation?*

A. Becauſe this act is filthy and unclean, and ſo every living creature doth abhor it; and when men do think upon it, they are aſhamed and ſad.

Q *Why cannot drunken men judge of taſts, as well as ſober men?*

A. Becauſe the fleſh of the tongue is full of pores, & ſpongy, and receiveth great moiſture in it, and more in drunken men than in ſober; and therfore their tongue through often drinking, is full of naughty humours, and by reaſon that it is ſo full, the inſtrument of taſte is made thick and groſs, becauſe that taſte is a vein of the tongue, a ſubtil thin fleſh being taken away: And therefore through the thickning of the mean, that is, of taſt it ſelf, drink taken of drunkards is not preſently felt, becauſe that unto due feeling there is requiſite to have a due proportion of the mean. And of this alſo it is underſtood, why drunkards have not a perfect kind of ſpeech.

Qu. *Why have melancholly beaſts long ears; and why are not men wiſe for the moſt part which have long ears, but ſuch as have ſhort as* Ariſtotle *ſaith, in his book* De animal?

A. The ears do proceed of cold and dry ſubſtance, which is called a griſtle, which is apt to become a bone. And becauſe melancholly beaſts do abound in this ſubſtance, there for they have ſuch long ears.

Qu. But why are the others half fooles?

A. Becauſe the minds and ſoules do follow the bodies: for if the ſenſes of the body be ſubtil, then the ſoul exerciſes ſubtil operations, as well active as ſpeculative: and the contrary is in a groſs body.

Qu. How is the intellectual ſoul joyned to the child in the womb of the mother? whether doth the father which begetteth him make the matter apt and fit to receive the ſoul.

A. The anſwer is as the Divines do ſay: That into a matter of ſubſtance ſufficiently diſpoſed and made fit, God doth infuſe the intellectual ſoul: and S. *Auguſtine* ſaith the like, The ſoul in creating is infuſed, and in infuſing created.

Q. Why do hares ſleep with heir eyes open?

A. Becauſe they have their eyes ſtanding out, and their eyelids ſhort, and therefore they hardly ſhut. Another reaſon is, becauſe they are fearful beaſts, and therefore for the ſafeguard of themſelves they ſleep with their eyes open,

Qu, *Why do not Crowes give their young ones meat till they be nine days old.*

A. Becauſe ſeeing them of another colour; they think they are of another kind: in the mean ſpace Almighty God doth feed them

them with the dew of Heaven as the Pſalmiſt ſaith, *He who doth give beaſts their food, and young Crows which call upon him*

Q. *Why are Sheep and Pigeons very mild beaſts?*

A. Becauſe they want galls; and it is the gall which ſtirreth unto anger.

Q. *VVhy have birds their ſtones inward?*

A. If they had them outward they would hinder their flying and lightneſs.

Q. *VVhy do not birds piſs?*

A. Becauſe that ſuperfluity, which ſhould be converted into urine, is turned into feathers, as it appeareth, becauſe there is much moiſtneſs in the feathers. Another reaſon is, becauſe they are in continual moving, and therefore much moiſture in them is dried up by the air and wind.

Q. *VVhy are long eggs a ſigne and cauſe of the male, and flat ſhort eggs of the female?*

A. Becauſe (as it pleaſeth *Hippocrates*) it is the condition and property of heat to ſend from the centre, to the circumference of cold. And therefore if there be any long eggs, it is a ſign they have a great heat, and therefore paſs into the ſubſtance of the male, becauſe in every kind of thing the male is better than the female, as the Philoſopher ſaith, If the eggs be ſhort and flat, it is a ſign the heat is ſmall and undiſperſed, and therefore goeth into the ſubſtance of the female.

Q. *VVhy do we hear better in the night than in the day?*

A. Becauſe (as *Ariſtolte* ſaith) there is greater quietneſs in the night than in the day, becauſe the Sun doth not ſo well draw up the vapors in the night as in the day, and therefore the mean is more fit and ready; and the mean being fit, the motion is better done by it: the which is ſaid to be done with a ſound. Another reaſon is, becauſe there are more motions of the Air, and ſounds in the day then in the night, which do hinder one another. Alſo in the night there is greater ſilence, which is oppoſite unto ſound; and things oppoſite put one againſt the other, ſhew the better.

Q. *VVhy doth a man laugh ſooner if he be touched under the arm-pits, than in any other part of the body?*

A. Becauſe there is in that place, a meeting of many ſinews, and becauſe the mean we touch by (which is the fleſh) is more

ſubtil there than in other parts, and therefore a better feeling. And this is true, if that place be not touched too hardly; for if you do ſo, then there is not that delight: and when a man is moderately and ſoftly touched there, the ſpirits which are there are diſperſed, and run into the face, and then from thence is cauſe of laughter.

Qu. *Why is wood burned converted into a black coal, and a bone burned into white ſubſtance?*

A. Becauſe the wood, before it was burned, was reaſonable moiſt, and ſo after burning getteth heat accidentally, and that heat is not able to conſume all the moiſture of the wood, and therefore there remaineth ſome after the burning, and is converted into a black ſubſtance, becauſe the humidity of the wood was ſlimy, and could not altogether be conſumed by the fire. But a bone of its own nature is cold and dry, having but ſmall moiſture in it, which the burning doth wholly conſume, and ſo accidentally the moiſture being conſumed, the body waxeth white.

Qu. *Why do ſome women, love white men, and ſome black?*

A. There are two anſwers. Some women have a weak ſight, and ſuch delight in black, becauſe the white doth hurt the ſight more then black. The ſecond reaſon is, becauſe like doth delight in the like: but becauſe ſome women are of a hot nature, ſuch are delighted with black, becauſe blackneſs doth follow heat. And others are of a cold nature, and theſe are delighted with white, becauſe cold is the mother of whiteneſs.

Qu. *Why do living creatures ſleep?*

A. For neceſſity, becauſe the inſtruments of divers actions are wearied, by being long awake; and by reſt, which is in ſleep they are comforted, as *Ariſtotle* ſaith.

Qu *Why are Students ready to ſleep after dinner, if they go about to ſtudy, and not if they ſolace themſelves.*

A. Becauſe when a man doth apply his mind to ſtudy, the natural heat goeth from the outward parts of the body to the inward, and there it ſtrengthneth, becauſe there cometh much of it together, and cauſeth a fume to aſcend from the meat to the head, which is the cauſe of ſleep. Or elſe we may anſwer, that, when the power of vertue with which we live, is ſtrongeſt, the naturall power is weakned: but when a man doth

doth ſolace himſelf by his pleaſure, the natural heat is ſpread abroad, and ſuffereth no vapour to aſcend unto the brain, and ſo ſleepeth not, but is kept from ſleep by reaſon that the heat is diſperſed.

Q. *Why do men willingly ſleep after Labour?*

A. Becauſe that through continual moving, the heat is diſperſed to the external parts of the body, the which after the labour is paſt, gathereth together to the internal parts of digeſtion, there to digeſt; and from digeſtion vapours do riſe from the heart to the brain, the which do ſtop the paſſages by which the natural heat ſhould be diſperſed to the external parts: and then the external parts being cold and thick by reaſon of the coldneſs of the brain, ſleep is procured. And by this it appeareth, that ſuch as eat much, and drink much, do ſleep much and long, becauſe great ſtore of humours and vapours are bred in ſuch, which cannot be digeſted and conſumed of the natural heat.

Q. *Why are ſuch as ſleep much, evil diſpoſed and ill coloured?*

A. Becauſe that in ſleep much moiſture is gathered together, which cannnot be conſumed, which is expelled in waking, and ſo it doth covet to go out through the ſuperficial parts of the body, and eſpecially it coveteth to the face, and ſois cauſe of a bad colour, as it appeareth in ſuch as be flegmatick, who deſire more ſleep then others.

Qu. *why doth it appear unto ſome in their ſleep, that, they eat and drink ſweet things.*

A. Becauſe the flegme drawn up by the jawes, doth diſtil and drop to the throat, and this flegm is after a ſort ſweet and therefore that ſeemeth ſo unto them.

Qu. *Why do ſome dream in their ſleep, that they be in the water and drowned, and ſome, that they be in the water, and not drowned: and this doth happen eſpecially in ſuch as are flegmatick?*

A. The reaſon is (as *Ariſtotle* ſaith) becauſe the flegmatick ſubſtance doth run to the high parts of the body, & then they think they are in the water and drowned: and when that ſubſtance draweth unto the internal parts, then they think they eſcape. Another reaſon may be overmuch repletion & drunkenneſs: and therefore when a man is overmuch filled with meat, the fumes and vapours aſcend and gather together, and therefore they think that they are drowned & ſtrangled: but

if they cannot aſcend ſo high, then they ſeem to eſcape.

Qu. *May a man procure a dream by an external cauſe?*

A. Ariſtotle holdeth that it may be done; if a man do ſpeak ſoftly at a mans ears, and awake him, then of this ſtirring of the ſpirits, there are thundrings and buzzings in the head and ſo a dream of that. And ſo ſome men have dreams by divine revelations, when it pleaſeth God to ſend any.

Qu. *How many humors be there in a mans body?*

A. Four, wherof every one hath its proper place in mans body. The firſt is Choler, which Phyſitians call *Flavabilis*, and is placed in the liver. The ſecond is Melancholy, called *Katabilis*, whoſe ſeat is in the ſpleen. The third is Flegm, whoſe place is in the head. The fourth is blood, whoſe place is in the heart.

Q. *What conditions and qualities hath a man of a ſanguine complexion?*

A. He is fair and beautiful, he hath his hair for the moſt part ſmooth; he is bold; he retaineth that which he hath conceived; he is ſhamefac'd, given to muſick, a lover of ſciences, liberal, courteous, and deſires not revenge.

Qu, *What properties do follow a Flegmatick complexion?*

A. They are of a dul wit, their hair never curls, they are ſeldom very thrifty, they are much given to ſleep, they dream of things belonging to water, they are fearfull, covetous, and given to heap up riches, and are weak in the act of venery.

Q. *What properties do follow the melancholly man?*

A. He is furious, and angry, quarrelſome, given to war, pale-coloured; he is unquiet, drinketh much, ſleepeth little, and deſireth much the company of women.

Q. *What properties do follow the melancholy man?*

A. He is ſwarth, brown in complexion, his veins hidden, he eateth little, and digeſteth leſs: when he dreameth it is of dark confuſed things: he is ſad, fearful, exceeding covetous, and incontinent, unleſs he bridle his affection.

Q. *What properties do follow theſe complexions:*

A. Pleaſant merry dreams do follow the ſanguine complexion; fearful dreams the melancholly; the cholerick dream of children, fighting, and fire; and the flegmatick of water. And this is the reaſon why a mans complexion is ſaid to be known by his dreams.

Qu. *What*

Q. *VVhat is the reason that if you cover an Egg over with salt, and let it lie in it a few days, all the meat within it is consumed?*

A. The great drineſs of the ſalt doth conſume the ſubſtance of the Egg: but in ſand, ſome ſay they may be kept long, as the Marriners do practiſe.

Q. *Why is the melancholy complexion the worſt of all?*

A. Becauſe it is the dregs of the blood, which is an enemy tomirth, and fartheſt from the beginning of mans life, and bringeth old age and death, becauſe it is dry and cold.

Q. *VVhy are flegmatick for the moſt part dull of wit?*

A. Becauſe that the vivacity of wit proceedeth of heat, ſo of the cold contrary, which they are ſubiect unto.

Q. *Wherefore doth it proceed, that ſome men dye with extreme joy, and ſome with extreme grief?*

A. Over-great joy doth over-much cool the internal parts of the body; and over-much grief doth drown and ſuffocate the heat, the which failing, a man dieth

Q. *Why hath a man ſo much hair on his head?*

A. The hair of the head doth proceed of the vapours which riſe from the ſtomack, and aſcend to the head, and alſo of the ſuperfluities which are in the brain, and theſe two paſſing thorow the pores of the head, are converted into hair, by reaſon of the heat and drineſs of the head. And becauſe mans body is full of humors, and he hath more brain than other creatures, and alſo more ſuperfluity in the brain, which the brain expelleth, it followeth that he hath more hair than other living creatures.

Q. *How many waies is the brain purged, and other hidden parts in the head?*

A. The watry and groſs humors are purged by the eyes, melancholy by the ears, choler by the noſe, and flegme by the hair.

Q. *VVhat is the reaſon that ſome bluſh and change colour, when they have that which they would not?*

A. Shamefac'dneſs is a kind of anger, and diſpleaſure, and ſear joyned together, as when a man is offended againſt himſelf, or againſt another: and therefore when we ſee or fear ſomthing to be diſcovered which our ſelves have done naughtily, or would not have known, the anger which we conceive

is

is greater then the fear, & therefore the blood runneth to and fro, and in the end remaineth in the higheſt parts of the body, until the ſpirits be quiet and pacified, and the paſſion gone.

Q. *What is the reaſon that ſuch as are very fat in their youth are in danger to die on a ſudden?*

A. Such have very ſmall and cloſe veins by reaſon of their fatneſs, ſo that the air and breath can hardly have free courſe in them; and thereupon the natural heat wanting ſome refreſhment of the air, is put out, and as it were quenched.

Q. *Why do garlick and onions grow after they are gathered?*

A. It proceedeth of the great humidity which is in them.

Qu. *Why do men feel cold cold ſooner then women?*

A. Becauſe men, being more hot than women, have their pores more open; and therefore the cold doth ſooner enter into them than into women.

Qu. *Why are not old men ſo much ſubject to the plague, as young men and children?*

A. They are cold, and therefore their pores are ſhut up, and not ſo open as in youth, and therefore the infecting air doth not penetrate ſo ſoon as when they are open, as in youth by reaſon of their heat.

Qu. *What is the reaſon that Lime is ſet on fire, and on ag eater heat by caſting water on it?*

A. Lime is hot of nature, and therefore when water is caſt on it, it fleeth from the cold, and by uniting its force, gathereth a greater heat and ſtrength, and ſo is ſet on fire. And that is alſo the reaſon that a candle doth burn faſter in the Winter then in the Summer; for then by reaſon of the encompaſſing cold, the heat uniteth it ſelf, and gathereth the cloſer to the tallow or wax, and ſo doth conſume it the faſter.

Qu. *Why do we caſt water into a mans face when he ſwooneth?*

A. Becauſe that through the coldneſs of water, the heat may run to the heart, and ſo give ſtrength.

Qu. *Why are thoſe waters beſt, and moſt delicate, which run towards the Sun-riſing?*

A Becauſe they are ſooneſt ſtricken with the Sun beams, and made pure & ſubtil, becauſe the ſun hath them long under him, & by that means takes away their coldneſs, and other groſs vapours which they take of the ground they run by.

Qu. *Why*

Qu. *Why have women ſuch weak ſmall voices.*

A. Becauſe their inſtruments and organs of ſpeaking, by reaſon they are cold, are ſmall and narrow; and therefore receiving but little air, cauſeth the voice to be ſmall and effeminate.

Qu. *Whereof doth it proceed, that want of ſleep doth weaken the body and the brain.*

A. Much watching doth ingender choler, the which being hot, doth dry up and leſſen the humors which conſerve the brain, and the head, and other parts of the body.

Qu. *Whereof doth it proceed that Vinegar doth ſtanch blood.*

A. This proceedeth of its cold vertue, for all cold naturally is binding, and vinegar being cold, hath the like property.

Qu. *Why is the ſea-water ſalter in Summer than in Winter?*

A. This proceedeth from the heat of the Sun, ſeeing by experience that a ſalt thing being heated, becometh more ſalt.

Qu. *Why is ſmoak contrary to the eyes?*

A. Becauſe in the eyes there is a delicate and pure cryſtaline humour; and the eye is alſo cold, & without any colour at all, and the ſmoake is groſs & hot, and by that means doth pierce the humours of the eyes, and hurt them; and if the eye had any colour in it, all things ſet before it would ſeem to be of the ſame colour. And becauſe the eye is cold, and the ſmoak hot, it doth cauſe the vapours which are contained in the eyes to drop and diſtil, which is hurtful to the eyes.

Qu. *Why do men live longer in hot regions than in cold?*

A. Becauſe they be more dry, and by that means the natural heat is better conſerved in them then in cold countries, becauſe the cold doth extinguiſh the heat.

Qu. *Why is well-water ſeldom or never good?*

A. All water which ſtandeth ſtill in its ſpring, and is never heated with the Sun-beams, is very heavy, and hath much earthly matter in it; and therefore wanting the heat of the Sun is nought.

Qu. *Why do we ſleep better, and more at eaſe, on the right ſide then on the left.*

A. Becauſe when we lie on our left ſide, the lungs do lie upon and cover the heart, which is on that ſide under the pap. Now the heart, the fountain of life, being thus occupied and hindred with the lungs, cannot exerciſe its own proper

operation

operations, as being overmuch heated with the lungs lying on it, and therefore wanting the refreshing of the air which the lungs do give it, like the blowing a pair of bellows, is choaked and suffocated: and lying on the right side, the inconveniencies are avoided.

Q. *Whereof doth it proceed, that the holding of the breath doth cause yexing to go away?*

A. Because the holding of the breath doth heat the internal parts of the body, and this heat chaseth away the yex, being nothing else but a cold air within the body.

Q. *What is the reason that old men sneeze with difficulty?*

A. Because, through their oldness, their arteries are very narrow and close, and therefore the heat is not of force to expell the cold; for I think, sneezing is like the combat in the air made by thunder, which is caused of heat and cold.

Q. *VVhy doth a drunken man think that all things do turn round about him?*

A. Because the spirits which serve the sight are mingled with vapours, and fume, and the wine: and then the over-much heat causeth the eye to be in a continual moving; and the eye being round, causeth all things about it to seem to go round.

Q. *VVhereof doth it proceed, that the bread which is made with salt, is lighter than that which is made without it, considering salt is very heavy of it self?*

A. Although bread is heavie of it self, yet the salt drying it, doth make it light, by reason of the heat which it hath, which heat doth dry, and the more heat there is in it, the better the bread is, and lighter, and more wholsome for the body.

Q. *VVhy is not new bread good for the stomack?*

A. Because it is full of moistness and thick and hot vapours, which do corrupt the blood. And hot bread is blacker than cold, because heat is the mother of blackness and because the vapours are not gone out of it

Q. *VVhy doth Lettice make a man to sleep?*

A. Because they do ingender gross vapours.

Q. *VVhy do the dregs of VVine and Oil go to the bottom, and those of honey uppermost?*

A. Because the dregs of wine and oil are earthly, and no way purged before, and therefore being of the nature of earth, do

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go to the bottom: but hony is a liquor which cometh from the ſtomack and belly of the Bee, and was there in ſome ſort purged and made ſubtil, and by that means that which remaineth is light and hot, and therefore goeth upward.

Q. *VVhy do Cats and VVolves eyes ſhine in the night, and not in the day?*

A. The eyes of theſe beaſts are by nature more cryſtaline then the eyes of other beaſts, and therefore do ſhine as they do: but the brightneſs of the ſun doth hinder them to be ſeen in the day time.

Q. *VVhat is the reaſon men, when they ſee others dance, do the like with their head, or feet, or by ſome other geſture of the body?*

A The anſwer is, becauſe the ſight having carried and repreſented unto the mind that action, and judging the ſame to be pleaſant and delightful, and therefore deſiring it, the imagination draweth the likeneſs of it in conceit, and ſtirreth up the body to theſe geſtures.

Q. *VVhy doth much ſleep cauſe ſome to grow fat, and ſome lean?*

A. Thoſe which are of a hot complexion, when they ſleep do conſume and digeſt the ſuperfluities of that they have eaten, & therefore become fat. But ſuch as are of good complexion when they ſleep, are much more cold, and ſo digeſt leſs.

Q. *How, & for what cauſe do we ſuffer hunger better then thirſt?*

A. When the ſtomack hath nothing to conſume, it conſumeth the flegm and humors which it findeth moſt ready and moſt at hand; and therefore we ſuffer hunger better than thirſt, becauſe the heat hath nothing to refreſh it withall.

Q. *VVhy doth the hair fall after a great ſickneſs.*

A. When the ſickneſs is long, or an ague, the humors of the head are dried up through overmuch heat, and therefore wanting nouriſhment they fall

Q. *VVhy doth the hair of the eye-brows grow long in old men?*

A. Becauſe that through their age, the bones of the eye-lids are thin by reaſon of want of heat, and therefore the hair doth grow there by reaſon of the rhumes of the eyes. The like doth happen in ſuch as imagine much, becauſe that with their heat they draw many humors to the forepart of the head, where the imagination is placed.

Q. *VVhereof proceedeth gaping?*

A. Of

A. Of groſs vapours which occupie the vital ſpirits of the head; and the ſenſes are cold, and make them ready to ſleep.

Qu. *What is the reaſon that ſome flowers do open with the Sun riſing, and ſhut with the Sun ſetting.*

A. Cold doth cloſe and ſhut, as hath been ſaid, and the heat of the Sun doth open and enlarge. Some do compare the Sun unto the ſoul in the body, for as the ſoul giveth life, and when it departeth, death followeth; ſo the Sun doth give light, and vivificate all things; and cold bringeth death and withering, and decaying of all things.

Qu. *Why doth grief cauſe men to grow old and gray?*

A. Age is nothing elſe but a drineſs, and want of humors in the body: grief then cauſeth alteration, and alteration heat, and heat drineſs; age followeth immediately, and grayneſs.

Q. *Why are gelded beaſts weaker than ſuch as are not gelded?*

A. Becauſe they have leſſer heat, and by that means leſſer force and ſtrength.

Marcus Antonius Zimeras Sanctipartius his Problems.

VV *Hy is it eſteemed in the jndgment of the moſt wiſe, the hardeſt thing of all to know a mans ſelf?*

It is becauſe nothing can be known, if its form and perfection cannot be known; to know the form and perfection of a mans ſelf, as it ſeemeth unto the Philoſopher, is a matter hard enough. And a man, by the authority of *Plato*, either is nothing, or if he be any thing, he is nothing elſe but his ſoul? Or is it this, becauſe it cannot be done by a reflected action, and to reflect and look unto himſelf, is a token that he is ſeparated by the fleſh. For he who would know himſelf, ſhould be drawn from ſenſible affections; and how hard this is, no man is ignorant, Or is it, becauſe a man liveth by underſtanding? But the underſtanding of a man cannot conceive himſelf, but after the underſtanding of ſenſes, which is very hard.

I I. *Why was* Socrates *eſteemed the wiſeſt of all Greece, by the Oracle of* Apollo, *ſeeing that by the opinion of* Ariſtotle, *he was*

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conversant and busied only about morality, & nothing about nature?

Whether is it because it is more expedient for the common commodity and use of men to live well, than to contemplate? Or because it seemeth to *Plato*, that was usually professed of him every where, *I know that one thing, that I know nothing?*

III. *Why do men especially contend and strive in things of wit?*

Is it because they think that other things which are called goods, are in the power of another, as the gifts of the body are Natures, and external and worldly goods are subject unto the rule of Fortune? whereof it cometh to pass, that every man can easily suffer himself to be overcome in such things, as things not hapning through his fault or occasion: but they think wit to be in their own power; Or it is because they think that the goods of the mind do excel all other goods, and therefore do think it is a thing most natural to contend for that which is most excellent? Or is it because it is a common disease of all men, as it seemeth unto a certain wise man, That every man doth think himself more learned then he is, and therefore doth desire to perform that which he believeth without study and labour.

IV. *What is the cause that few men take pains in attaining of Sciences, seeing that all men desire to know?*

Whether is it because the gods have put vertue to be gotten with sweat and labour, as *Hesiodus* saith? Or because the pleasures of the body do draw a mans mind from the searching out of the truth? Is it requisite for him, who desireth to live in mind, that he think and meditate on the earth, of the body, as the divine *Plato* doth think? Or is it because the nature of a man is forced to serve many ways, as it pleaseth *Aristotle?* whereof it falleth out, that when things necessary do fail, the natural desire is not brought into action? For Nature of her self is able to contemplate.

V. *Why do men say that Philosophy is naked?*

Is it because truth is naked, and that there needeth no colour of words when we handle a matter of truth? for it belongeth to Sophisters to dispute of terms, when the sincere truth is sought; Or is it because they do not play the Philosophers wel, which seek Philosophy for gain and ambition, and not for her self? or is it because he should be void from all worldly affecti-

on

ons, who desired to endeavour himself in the study of Philosophy? For *Aristotle* doth say, The soul is made wise by rest and quietness. And it were easie for Philosophers to become rich, if they would, as appeareth by the example of *Thales*

VI. *Why do men desire to be had in memory after their death, and therefore some make Pyramides, Statues, Images, and divers other tokens and monuments, which they build and leave behind them:*

It is because all things, as it seems unto *Aristotle*, do desire to participate of some perpetuity, and divine being, as much as they can; and therefore if they cannot remain in nature and being, yet they endeavour at the least to continue in opinion and conceit of men: or else hath custom brought it in so, to stir up such as come after, to the end they should not degenerate from their parents.

VII. *What is the cause why mens desires grow without measure about Fortunes goods?*

Is it because natural desires, as *Seneca* saith, have an end, and such desires which proceed of a false opinion, have no where to end?

VIII. *Why do Poets alwaies assigne and appoint some wisemen to be familiar with Princes? as* Homer *doth* Nestor *with* Agamemnon; Euripides, Tiresias *with* Creon; Hesiodus, Promethus *with* Jupiter, *and* Maro, Achates *with* Æneas.

It is because that by the law of nature, as *Plato* doth say, wisdom and power should direct our actions to one end, and affect the same thing, love it and seek it.

IX. *Why doth* Homer *when he makes mention of Ambassadors talk always of the Embassie of a Commander in bare words?*

Is it because it is the duty of Ambassadors to declare the bare will of the Command, and put his sentence in execution; And therefore it is certain he should add nothing, nor take away nothing. Or else, is it because the commandment of him who doth rule, that is, of a wise man is set in good order, and is presumed to be most perfect? And therefore there should be nothing changed, but his Decrees and Constitutions are to be judged absolute and perfect.

X. *Why doth* Aristotle *use exceeding brevity in most hard matters?*

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Whether is it becauſe it is the cuſtome of wiſe men to load their words with ſentences, or elſe to the end that he would be obſcure, to fear and keep off rude wits from the reading of his works, as it ſeemeth to the Expoſitors; Or whether is it becauſe that in a hard matter, and in matter of truth many words are ſuſpected, becauſe that truth doth conſiſt in a few words; Or is it becauſe, as it ſeemeth, unto the wiſe man, In many words there is errour often committed

XI. *Why do famous men in any ſcience, when they do erre in any matter, erre more dangerouſly than thoſe which are leſs famous?*

Is it becauſe that ſuch, truſting to the skill of their own wit, are drawn far from their ſenſes, and therefore muſt needs be deceived; *Avicen* may ſerve for a proof of this, who for all his fame in Philoſophy, ſaid, That a man might naturally be brought forth of the earth. And that famous great *Averrois* who thought that a maid might conceive with child in a bath, without knowledge of man,

Out of ARISTOTLE.

Qu. *Why is a man who is endued with learning, the moſt unjuſt of all living creatures?*

Whether is it becauſe with his wit and conceit he is much given to Pleaſures, and therefore he doth ſeek out greatly? and weigh what felicity is; which no man can obtain but with injury.

XII. *Why do men deſire rather to ſeem, then to be and not ſeem?*

Is it becauſe man only is participant of honour, where it cometh to paſs, that every man deſireth to ſeem good, and yet naturally flyeth labour, though we get no vertues but by labors. Or is it becauſe the property of a Sophiſter is rather to ſeem then to be and not ſeem? But there are very few which truly attain unto vertue

XIII. *Why do ſome in their youth beget girls, and in their middle age, or when they begin to grow old, beget boys?*

Whether is it becauſe the ſeed waxeth cold in ſuch as uſe the act of carnal copulation too oft; And therefore in their middle when they grow old, not uſing it ſo much, their ſeed is hotter, which is the begetter of males?

XIV. *Why have children and boys pleaſure in the act of venery, ſeeing they do not caſt forth any ſeed?*

Is it, as the Philoſopher ſaith, becauſe there is a certain tickling and itching in the letting forth of the Spirit of breath, as it is in ſuch as are of age by the caſting out of ſeed.

XV. *Why have they the leſſer pleaſure, which uſe this act of copulation oft?*

Whether is it becauſe by often uſing carnal copulation, the ſpirit and ſeed doth decreaſe and wax cold. And therefore the ſeed is not ſo itching nor ſo tickling, which is the cauſe of delight, as Phyloſophers affirm.

XVI. *Why doth immoderate carnal copulation more hurt than immoderate letting of blood;*

Whether is it becauſe the ſeed is fuller of ſpirit, and nutriment, better diſpoſed and prepared for the nature of the body, than the blood? For, as it ſeemeth, unto *Galen*, the ſeed is the cauſe of the ſubſtantial parts of the body, and of it the body doth grow, increaſe, and is nouriſhed. And as he, who is hungred, is hurt more by the taking away of bread than of flower; ſo the body is more weakned by the taking away of ſeed than by the evacuation of blood.

XVII. *What is the reaſon that ſuch as have a very long yard cannot beget children?*

Whether is it becauſe the ſeed going a long diſtance, the ſpirit doth breath out, and therefore is cold, and unfit for generation?

XVIII. *Why do ſuch as are corpulent caſt forth little ſeed in the act of copulation, and are often barren?*

Is it becauſe the ſeed in ſuch paſſeth into the nouriſhment of the body? And for the ſame cauſe, corpulent women have but ſmall ſtore of flowers.

XIX. *Why are women apt to act venery in ſummer-time and men in winter?*

Whether is it, as it ſeemeth, unto the Philoſophers, becauſe at that time their ſtones hang downward, and are feebler than in the winter ſeeing it is neceſſary for him who will uſe carnality to draw them up? Or is it becauſe hot natures do become lively? for a man is hot and dry, a woman cold and moiſt: and therefore in their ſeaſon the ſtrength of man doth decay, and the ſtrength of women grow ſtronger and livelier, through the benefit of a contrary quality. And for the ſame

cauſe

cauſe, as *Galen* ſaith, ſome beaſts of a cold nature do almoſt die in dens and holes through the exceſſive cold of the air, and do receive little nutriture at all, which revive again when heat cometh.

XX. *VVhy is a man the proudeſt of all living creatures?*

Whether is it by reaſon of his great and ſtrange knowledge? for as the Philoſopher ſaith, all ſenſible things conſiſt in ſenſe, intelligible in the underſtanding; what remaineth then that eſcapeth his knowledge? Or is it becauſe he ſeemeth to be the knot and faſtening together of God and the world? For he is in the middle betwixt both? Or is it becauſe he hath rule over all earthly creatures, and all things ſeem to be brought to his arbitrement. Or ſhall I anſwer, That the Pride of man doth proceed of the want of knowledge of himſelf? For truly if he would remember that he is conceived like unto dung and urine, if he would mark how he is brought naked into the world, if he would weigh how he doth lead his life in miſery and toil, if he would think deeply how he is bound to die, he would not be proud at all.

XXI. *Why doth man eſpecially underſtand one thing, and do another.*

Is it becauſe there is the ſame ſcience of contrary things? or becauſe the office of the mind is to reach unto many things, and the appetite tendeth unto one thing only? And ſo a man for the moſt part doth love by underſtanding and reaſon, and beaſts are led with appetite, anger, and pleaſure.

Out of ARISTOTLE.

Qu. *Why is a man wiſeſt of all living creatures?*

A. Whether is it becauſe he hath a very little head in reſpect of the proportion of the body, as it ſeemeth unto the Philoſopher in his Problems? Or is it becauſe he is of moſt perfect nature, and therfore the habits of vertues are moſt excellent in him? Or whether is it becauſe the blood of man is moſt ſubtil, and pure, and clean? The blood is the nutriture, and that the laſt nutriture, and therefore there is great difference whether it is cold or hot, thin or thick, troubled or cleer. Or is it by reaſon that through his own conſtitution he hath a moſt perfect ſenſe of feeling as experience doth ſhew in men? For becauſe they have ſoft fleſh, they are endued with a ſharp and quick wit: and they whoſe fleſh and skin is thicker and

groſſer are dul and ſlow. And therefore the temperance of man ſeemeth moſt fit and apt for prudence and wiſdom. And by that reaſon that in a ſoft body and tender, the firſt and motherly ſpirit of the ſoul is eaſier infuſed, and doth more willingly and ſpeedily diſcourſe: and contrariwiſe, the hardneſs and thickneſs doth ſtop, and therefore is a hindrance that the pure and clean blood, whereof the ſpirits are ingendred, be not carried from place to place: for unto every man is given a certain portion of Spirit to work withal.

XXII. *Why is all womens wit unapt in good things, and moſt prompt in naughty things, as* Euripides *ſaith in Medea?*

Whether it is becauſe of a privation which ſeemeth to be coupled and joyned with her nature; for as it doth appear unto a Philoſopher, a woman is a mans hurt; and the condition of a privation is always to go about hurt, and intend miſchief.

XXIII. *Why do men ſay, that a womans firſt counſel ſhould be choſen?*

Is it becauſe (as we ſee in things which want reaſon) their actions and motions are guided, and directed to their proper ends by a ſuperiour power? For, I think, that to be moſt true which is ſaid, that there is providence which doth caſt into an unhoneſt heart the deſire of honeſty, and in a poor man the deſire of wealth, as far as it is ſufficient. So the underſtanding of a woman although they underſtand not the reaſon of good and evil, is ſometimes directed by an unfallible truth, to take ſome things in hand: but the counſels which they go about through their own ſearching, are to be left off, as weak, and ſubject to many errors.

XXIV. *Why do women deſire rather to go trim, and deck themſelves than man?*

Is it becauſe the nature of women is imperfect; and thereupon they endeavour to ſupply the want of nature with the benefit of art; For by nature that which is evil-favoured and unſeemly doth cover and deſire that which is fair and honeſt. Or is it becauſe that wanting the beauty of the mind, they are forced to ſtudy how to trim and deck their bodies?

XXV. *What is the cauſe, that a tall man is ſeldom wiſe?*

It is becauſe the largneſs of his body doth proceed of exceſs of heat, and abundance of humidity? But wiſemen do think,

think, that the perfection, accompliſhment, and goodneſs of our operation is perfected by drineſs, who doth alwayes go on and increaſe untill it bring us unto our end, For the conſtitution of the body from its firſt beginning did ſpring from the laſt humidity, but the vehemency and exceſs of heat doth overthrow the judgment and quietneſs of mind.

XXVI. *VVhy is a multitude of Princes or Rulers naught, as* Homer *ſaith?*

Is it becauſe that if the government ſhould be turned into tyranny, it is better to be under the yoak of one, than of many. Or becauſe a multitude of rulers do ſeldom look to the good of the Common wealth wherefore it proceedeth that if one do diſagred, great hurt is like to hang over the commonalty? It is eaſier for one man to be well given, then many. In the government of many, there wanteth no ſtrife, debate, and envy: And therefore ſeeing that experience doth teach, that a Kingdom will not receive two, it is moſt truly ſaid of *Ariſtotle*, That a multitude of Rulers are naught, and therefore let there be but one Prince.

XXVII. *VVhy have beaſts their hearts in the midſt of their breaſt, and man declining ſomewhat towards the left ſide?*

Is it becauſe it ſhould moderate the cold of that ſide? for, as *Ariſtotle* doth ſay, man only hath the left ſide cold. Or is it as the Phyſitians do ſay, becauſe it ſhould give place unto the liver, which is placed on the right ſide?

XXVIII. *VVhy doth a woman love that man exceeding well who had her maiden-head.*

Is it becauſe that as the matter doth covet a form of perfection, ſo doth the woman the male? Or is it by reaſon of ſhamefac'dneſs? ſo, as that divine *Plato* ſaith; ſhamefac'dneſs doth follow love? It is reaſon that ſhe love and eſteem of him who looſed the bond of her credit and ſhame. Or is it becauſe the beginning of great pleaſure doth bring a great alteration in the whole, becauſe the powers of the mind are greatly delighted, and ſtick and reſt immoveable in the ſame? And therefore *Heſiod* giveth counſel to marry a maid

XXIX. *Why are the nights in the full moon ſomewhat warm, ſeeing that, according to the Mathematician, the moon is cold by night?*

Whether is it becauſe the opinion of the Peripateticks ought to

be preferred, which ſaith, that the very light doth heat, in that reſpect that it is reflected.

XXX. *Why are the nights in Autumn colder than in Spring?*

Is it becauſe the air is then very thin, and bodies which are rarified, are very apt to receive heat or cold? as it is eaſily ſeen in water; for water heated doth ſooner freez than cold water, becauſe it is rarified with the heat.

XXXI. *Why are our bodies ſooner hurt with cold in Autumn than in the Spring?*

Is it becauſe the bodies which are accuſtomed to cold, do in the ſpring time come to heat? and therefore the moving, or mutation is natural, and not ſudden. But in Autumn they haſten from heat to cold, not being accuſtomed, and without any mean. And nature doth not indure ſudden change, as *Galen* ſaith

XXXII. *Why are men full of hair, prone, and apt to the luſt of the fleſh?*

Whether is it becauſe in them is preſumed to be great ſtore of excrements and ſeed, as it ſeemeth unto the Philoſopher?

XXXIII. *What is the reaſon that men which have a ſmall head, are naturally angry and teſty?*

Is it not becauſe that when the head was little, and the brain by conſequence, the heat of the heart cannot be moderated with the heat of the brain, as it ought to be? And anger doth proceed of the boiling of the blood about the heart, through the deſire of ſomething which doth grieve and make ſorry.

XXXIV. *Why doth a man hold faſt together, and cloſe his fundament after he hath made water?*

Whether is it becauſe the air doth run preſently to fill that which is void, and therefore the parts of the body are altered immediately, with the coldneſs of the air, and do quake and tremble.

XXXV. *VVhy have ſome men died through grief and ſadneſs, and ſome through joy, and more for anger?*

Is it becauſe joy doth cool the very inward guts; grief and ſorrow do ſuffocate and kill the inward parts, and cool the outward: anger doth heat both? Whilſt heat doth remain, the life and nature remaineth, becauſe the ſoul is ſaid to be the life and natural heat.

XXXVI. *VVhy doth the voice change in men and women when they begin to have ſeed?*

Is it becauſe heat is the beginning of veins and blood, as *Ariſtotle* ſaith againſt the Phyſitians? and thereupon it ariſeth, that becauſe the change of the excrements of ſeed is made in the higheſt part of the body, the voice, as being above, makes it manifeſt. And thereupon it is, that the voice, both of men and women do change when they begin to have ſeed.

XXXVII. *VVhat is the reaſon that when a pot full of boiling liquor is ſeething over, yet the bottom is cold?*

Is it becauſe the hot vapours aſcend upward? and therefore when the uppermoſt water is hot, the bottomin the mean ſpace is cold, by reaſon of the coldneſs of the water adjoyning to it.

XXXVIII. *VVhy do we find the grain, which we find in the Ants holes, and gathered in ſummer time, gnawn at one end.*

Is it becauſe they are directed of nature to gnaw and conſume that end where the vertue of feeding is, for fear it ſprout again, leſt by the ſprouting and growing, they ſhould be deprived of their nutritude belonging neceſſarily unto themſelves?

XXXIX. *VVhy do children love the mothers more fervently than the fathers?*

Is it becauſe they take great pains with them; or becauſe of the great certainty which they have of themſelves, as *Ariſtotle* ſaith.

XL. *VVhy is not the father as well beloved of the ſon, as the ſon is of the father?*

Is it, as wiſe men ſay, becauſe love goeth not backward, but always forward? becauſe love doth by nature ſerve ſuch a life to continue the kind; whereof it cometh to paſs, that our natural deſire neglecting things paſt, looketh to things to come. Or is it (as the Philoſopher ſaith) becauſe the Father hath ſomewhat of his in the ſon, the ſon nothing in his father.

XLI. *Why do children for the moſt part rather reſemble the mother, than the father, ſeeing (as* Ariſtotle *ſaith) the matter doth not concur actively to the begetting of the child?*

Whether is it becauſe all ſimilitude and likeneſs in mankind and nature, are vertually contained in the ſeed of the father? Whereby it is that for the moſt part the ſon is like neither,

but the grandfather, or great grandfather; and ſometimes like none of the family, Or is it becauſe this doth proceed of a ſtrong imagination? For ſuch are wont wonderfully to love their wives. For, as *Avicen* doth affirm, the body is ſomewhat changed by affections, which are called *Affectus animales*: for they do print deep impreſſions in natural things, as it doth happen that the child doth repreſent him whoſe protracture and image was fore-conceived in the act of carnal copulation of the women and of the men. But ſome of the vulgar ſort, who know not the cauſes of things, are not contented with this doctrine; but the wiſe agree and conſent unto it. And therefore it cometh alſo to paſs, that the blood runneth and goeth to the external parts in him who caſteth conceits in his mind of red things And ſo mens teeth are ſet on edge when they ſee another eat ſower things: and when we ſee another diſeaſed and grieved in any part, the ſame part in us doth both languiſh and grieve, and often alſo the conſtitution of the body is changed through exceſſive heat.

XLII. *Why are Aſſes more nimble, as the Proverb is, when they are young, then at any other time?*

Whether is it becauſe their nature and conſtitution being melancholy from the beginning, it is requiſite there ſhould be a temperature, with the recompence of contrary qualities? for melancholy by nature is cold and dry; but when they are young, they are hot and moiſt. This we ſee alſo in melancholy children, the which in their childhood are of great wit, and before it be looked for, are of great wiſdom, ſo far forth that you may hope and promiſe any thing of them in time to come; whoſe wit nevertheleſs in progreſs of time doth decay and fade. Be therefore (ſaith the Greek) naught, to the end that thou mayeſt live; for the nature of ſuch is moſt ſhort.

XLIII *Why be there no Aſſes in Pontus and Scythia?*

Is it becauſe their nature is moſt impatient of cold, as the Philoſophers do ſay?

XLIV. *Why are Clergy men and women moſt covetous?*

Is it becauſe the habit of vertue is bred of many actions, and therefore ſeeing that Prieſts want wife and children, they are forced no waies to ſpend their goods, and yet are accuſtomed to take and receive, and ſo become covetous? For, as the Philoſopher

ſopher doth ſay, ſuch as every mans actions are, ſuch doth he become. The nature of women (as we have often ſaid) is imperfect, therefore they think it impoſſible fully to ſaisfie themſelves, & therefore they gather together and keep, that by that means they may help their need; and by induſtry and art they covet to get that which nature doth not give them. And for the ſame reaſon (I ſuppoſe) old men give themſelves to covetouſneſs; for wanting and being deſtitute of helps by age and nature, they gape after the goods of Fortune, that with them they may reſiſt and oppoſe themſelves againſt all wants.

XLV. *Why do the wounds grieve leſs in war than out of war?*

Is it becauſe the powers of the ſoul bend another way? for as the Philoſopher doth ſay, If our mind be ſtrongly fixed on other matters, we do not ſee thoſe things which are before our eyes. Or whether is it by reaſon of anger, which as wiſe men ſay, doth heat the internal & external parts? And as *Ariſtotle* affirms, with heat the ſoul works all things: and therefore it happeneth that the angry man grows cold but ſlowly after his wound, and therefore alſo doth leſs grieve and hate.

XLVI. *Why do we wonder at an eclipſe of the Sun and Moon, and not at all at the generation of plants and beaſts by ſeeds?*

Whether is it becauſe our admiration ceaſeth in things which are uſual, and our mind neglecteth to ſearch out the truth in ſuch things; But that which happeneth ſeldom doth ſtir us up to wonder, and induceth to underſtanding to ſearch out the cauſe of it.

XLVII. *Why doth the head-ach, dulneſs of memory, & an evil diſpoſition of the imagination, follow the long detaining of the ſeed?*

Whether is it becauſe it doth hinder and make heavy the brain by exceſs of ſeed? Or elſe becauſe the ſeed long kept getteth ſome venemous quality, and therefore the fume and vapour of it doth hurt the head?

XLVIII. *Why do Prieſts and Monks fear and abhor death more than any men?*

Is it becauſe they are by nature cold and melancholy? Or becauſe they perceive themſelves to periſh utterly? For when they are out of this world, they neither continue in their own nature, nor in poſterity.

XLIX. *Why if trees fall their leaves, and beaſts their hair & fea-*

thers they receive them again; and if a man become bald, his hair cometh no more?

Whether is it becauſe the time of the year doth bring that change of bodies, ſo that in the firſt change there followeth an interchangeable courſe one after another; and beaſts receive again their feathers and hair, and trees their leaves? but baldneſs cometh to man through age, and nature giveth no coming again to age.

L. *Why doth a ſummer end all diſeaſes?*

If force and nature be ſtrong, it ſhall find air moſt fit for reſolution, and digeſtion, and expulſion of ſuperfluities; if weak and overthrown, the heat doth overthrow it more: it doth looſen weak bodies, and therefore there cometh nothing unto the ſick body but death.

LI. *Why if a man put his hands into water in ſummer, is he colder: if the water is moved, then when it ſtandeth ſtill?*

Whether is it becauſe the parts of the water which touch his hands, be hot by the heat of his hands? For every agent which doth communicate with the patient in the things whereon he worketh, in doing doth ſuffer again; & the water being moved, it is neceſſary that the parts of it which are rarified, be ſcattered abroad: and others more cold ſucceed them.

LII. *Why do ſome which have an evil complexion and conſtitution of body live longer than ſome others, which are of a ſanguine and better nature?*

Whether is it through the bad government and order? Or becauſe there was ſome hidden cauſe in thoſe diſpoſitions? for, as *Averrois* ſaith, the number of the elements is infinite in the works of nature, the which none beſide the Author of nature doth underſtand.

LIII. *What is the cauſe (as Phyſitians ſay) that the ſuffocation of the matrix, which happens to women through ſtrife and contentions, is more dangerous then the detaining of the flowers?*

Whether is it becauſe that by how much the more an excrement is perfect ſo long as it doth continue in its natural diſpoſition, by ſomuch the more it is worſe, when it is removed from that, and drawn to a contrary quality? As it is ſeen in vinegar, the which is ſharpeſt which is made of beſt wine. And ſo it happeneth, that the more men love one

than

than other, the more they hate when they fall to variance and discord.

LIV. *Why doth the land, which ſtandeth ſtill, ſeem to move unto ſuch as ſail on the ſea?*

Is it becauſe the inſtrument of the ſenſe of ſeeing is accidentally moved when the ſhip is moved, whereby the likeneſs and ſimilitude of things perceived are received with the moving?

LV. *Why do we love our ſight above other ſenſes?*

Whether is it (as *Ariſtotle* doth ſay becauſe it doth ſhew us the difference of things, or becauſe its knowledge is more drawn from material ſubſtance? Or it is becauſe the divine force of love is placed in that ſenſe, as *Plato* ſaith?

LVI. *Why do we not judge a ſtaff to be broken in the water ſeeing it doth ſo appear in the ſenſe of ſight?*

Whether it is becauſe we perceive by the ſenſe of feeling and touching, that the ſight doth erre: Or is it becauſe we do not judge with the ſame power as we do imagine with? And an argument of this is becauſe the ſun doth ſeem to be but a foot round. And by a trick and moving of the fingers, one finger doth ſeem two, and yet we do not yield that they be two.

LVII. *Why do we put our hands over our eyes, when we will ſee any thing a far off?*

Is it becauſe the ſight ſhould not be diſperſed; and ſo *Ariſtotle* ſaith, that thoſe that have their eyes ſtanding out cannot ſee far: and contrary, ſuch as have them hollow in their head can ſee far, becauſe the moving of the ſight is not ſcattered.

LVIII. *Why can ſome ſee the object before their eyes a far off, better than if it be neer to the eye?*

Is it becauſe things which may be ſeen, cannot be ſeen but by the mean of the bright eye? and weak eyes do want more plenty of light then ſtrong eyes. But the object being put far off from the ſenſe of the ſight, in the diſtance from the thing ſeen, doth require a greater light than good eyes need; and the further the object is, the more light there is in the diſtance betwixt the object and the ſight. Or elſe becauſe the motion which proceedeth from an object far, diſtant unto a weak ſenſe, is weak, which the ſenſe can well endure; but

for the motion, which is hard by, is ſtrong, which a weak eye cannot ſuffer; which is eaſily ſeen in old men, which by reaſon of their weakneſs do ſee a far off, and can read ſmall letters in the light of the ſun, which notwithſtanding cannot hard by them ſee, nor read at the light of a candle, nor the moon.

LIX. *Why can ſome ſee things hard by them, and cannot ſee things a far off?*

Is it not through the the weakneſs of their ſight? for in ſuch the power of ſeeing is very weak, and not united together, and therefore they had need of a ſtrong moving; as it is alſo in ſuch as have their eyes ſtanding out, which cannot ſee far.

LX. *Why do ſuch as would ſhoot right, wink with one eye?*

Is it becauſe the power of the ſight is then more. and better united, and therefore is better to perform this action?

LXI. *VVhy be ſuch as have been long in the dark, if on a ſudden they come into great light, half blind?*

Whether is it becauſe nature cannot endure thoſe ſudden mutations? or elſe becauſe the ſpirit of the ſight is ſmall and weak, and therefore is glad of the like, and is diſſolved when they come into the light? Or elſe is it becauſe of the deſire of the light which they wanted a long time, they do behold the light too earneſtly, and ſo their ſight is weakned, as it happeneth in ſuch as have a long time endured famine, and therefore eating greedily, do take more then they can digeſt, and ſo by that means periſh.

LXII. *Why do ſuch as ſee weakly, for the moſt part write ſmall letters? It is a marvel that ſuch as are purblind, or have a weak ſight ſhould do that which doth belong unto ſuch as have a good ſight?*

Is it becauſe things hard by do ſeem great, & ſuch are wont to write with their eye hard by their paper? Or is it becauſe they write almoſt winking? for if they ſhould write with their eyes wide open, their ſight being diſperſed & ſcattered abroad would wax dim, and therefore winking they ſee more quickly, and therefore ſeeing that through their winking their paſſage or ſeeing is narrow, they muſt of neceſſity make a ſmall letter.

LXIII. *VVhat is the reaſon that if a man will ſee far in the night, he ſhall do it better if he bow his head neer unto the ground, then if he ſtand upright?*

Is it becauſe the obſcure vapors which makes the air dark are thicker

thicker above in the air, when they are near unto the earth, & herupon do more hinder the sight far off in the air, than near unto the ground? Or is it because the light of the Stars being dispersed thorow the air, causeth a reflection near unto the earth, although weakly; and so by that means doth somewhat the more make light upon the overmost part of the earth.

LXIV. *VVhat is the cause, that if a man have committed any evil fact, he cannot dissemble it in his countenance and eyes? And therefore the Poet doth say, O how hard it is not to bewray a fault with the countenance?*

Is it because the eye is the messenger of the heart, as a glass in the mind wherein all things do shine? Or is it because it is the weakest part of the body, and the fullest of passages? and therefore all alteration which beginneth in the heart (which as the Paripateticks do say, is the beginning of all feeling and cogitation) goeth unto the eyes.

LXV. *VVhy cannot such as gape, or put forth to receive air, hear well?*

Whether is it because the end of the instrument of hearing ended at some spiritual part, whereby it cometh to pass, that it is shaken also and moved together with that spiritual or serious instrument, as oft as it doth move the air; for it is moved, when it doth move. Or is it because much breath or air doth outwardly enter in at our ears when we gape, and therefore moving and sence cannot be perceived; for it doth thrust at the ear. The noise is the air, or some affection of the air, and therefore when the air within the ear is weakned, and the air outwardly doth enter in, of necessity the one doth hinder the other; and that which is within, doth beat out and expel that which would come in

LXVI. *Why can nothing be the cause of its own generation and corruption?*

Is it because the mover must be before the thing moved, and the ingenderer before the thing ingendred, and that it is impossible to be before it self?

LXVII. *Why are womens bodies looser and softer then mens bodies, and lesser; and why do they want hair?*

Is it by reason of their monthly terms; for with them their superfluities go away, whereof hair would grow, and where

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the flesh should be filled, and therefore they are lesser: and therefore all their veins are more hidden then mens veins.

LXVIII. *What is the reason that when we think upon any horrible thing we are stricken with a fear?*

Is it because the conceit, thinking, and understanding of things, have force and vertue? for, as *Plato* saith, the reason of things have some affinity with the things themselves: For the image and representation of cold and heat, is such as the nature of the things are, as the Philosopher hath said. Or is it because when we comprehend any dreadful matter, the blood runneth to the internal parts, and therefore the external parts are cold and shake with fear.

LXIX. *Why cannot a company or multitude of women be led under a Captain without a tumult?*

Is it because they are inconstant by nature? And for the same reason the Philosopher would appoint no shepherd over Goats because they are unable and unconstant by nature. Or it is, because a woman is more parting; worser tongued, and more backbiting; also complaining, and less wise, and more lying then a man?

LXX. *Why doth a Radish-root help digestion, and yet it self remaineth undigested?*

Whether is it because its substance consisteth of divers parts? for there are some thin parts in it which are fit to digest meat, the which being dissolved, there doth remain some thick and close substance in it, which the heat cannot digest.

LXXI *Why do such as cleave wood, cleave it easier in length than overthwart?*

Whether is it because in wood there is a grain, if it be cut in length, as it is to follow the hair in cloth, which doth go on in length: whereby in the way cutting, one part draweth another fast by it?

LXXII. *What is the reason, that if a spear be stricken on the end, the sound cometh sooner to one which standeth at the other end, than to one which standeth neerer to him that striketh?*

Whether is it because (as it hath been said) there is a certain long grain in wood directly forward, filled with air; but cross, or on one side there is none. And therefore a beam or spear striken on the end, the air which is hidden receiveth a sound

ſound in the foreſaid grain, which ſerveth for the paſſage of the air. And therefore ſeeing the ſound cannot go eaſily out it is carried unto the ear of him who is oppoſite unto him, and thoſe paſſages do not go from ſide to ſide, and therefore the ſound cannot be diſtinctly heard.

LXXIII. *Why be there not famous men in every faculty in our age?*

Is it becauſe the nature of man decayeth in our age; and, as *Solinus* ſaith. Succeſſion being corrupted, the progeny of our age is worſe by birth? Or is it becauſe ſuch are not eſteemed of Princes? For take away the reward due unto vertue, and no man will imbrace it. Or is it ſo ordained by nature, that men do alwaies complain of the preſent time?

LXXIV. *Why are flatterers in great credit with Princes?*

Is it, as *Plutarch* ſaith, by the authority of *Plato*, becauſe they love themſelves? Too much immoderate love of themſelves, cauſeth them to admit flatterers and to give them credit. Or whether is it, as I think, becauſe they want the light of reaſon? For among birds, ſome through the corruption of their nature delight in ſtinking meats; and whom the day doth blind, the night doth lighten.

LXXV. *Why have Philoſophers, for the moſt part, in theſe days, evil conditions?*

Is it becauſe they are not eſteemed of Princes? Or is it becauſe for Philoſophy it ſelf they are accuſed of crimes, and think therefore that they receive ſuch rewards, and therefore they are compelled to forſake vertue, and follow vice? Or elſe deceived through errour, they think they have challenged all the garments of Philoſophy, when they have ſnatched to themſelves ſome of her rags? And therefore they are by us rather called Sophiſters, then Philoſophers for certainly, a Philoſopher ſhould be of a ſtout courage in all reſpects, and in all fortunes: for they reaſon badly, and therefore they ſhould give themſelves unto Philoſophy, becauſe they would be honored of Princes. And their deſire is not ruled by nature but by errours and they are thruſt forward with ſtreams of falſe credulity.

LXXVI. *Why do ſuch as are angry wax pale in the beginning, and afterwards red?*

Is

Is it through the desire of revenge for that which grieveth, that the heat and blood are called unto the heart, and therefore of necessity the external parts are pale ? when they are determined to put that in execution which they desire, the heat and blood do run unto the outward parts, and then they are greatly to be feared and taken heed of.

LXXVII. *Why do serpents want a yard and stones?*

Is it because they want thighs, and therfore do want a yard and they want stones because of the length of their body.

LXXVIII. *Why can serpents turn their heads backward, and the rest of their body stand still?*

Whether is it because (like unto those creatures which are called *Insecta*) they are made of a winding composition, and have their joynts flexible and made of gristles and this is the reason in serpents, & also because they may avoid those things which hurt them: for having no feet and being long of body they cannot easily turn them, whilst they bow against those things which are behind them. It were to no purpose to lift up their head, if they could not exercise anger

LXXIX, *Why is the Camelion changed into divers colours?*

Whether is it, as it seemeth unto the Philosopher, because he is the slendereſt of all footed beasts ingendred of eggs, and is stark cold for want of blood, that cause is to be referred unto the quality of the mind? Through over much coldness he is of so many colours; for it is the property of fear to bind fast, through want of blood and heat.

LXXX. *Why are the thighs and calf of the legs of men fleshy seeing the thighs of beasts are not so?*

Is it because men only go upright, and therefore have them so, to sustain the upper part; and therefore nature hath given the lower parts corpulency, and hath taken it away from the upper and therefore she hath made the buttocks, the thighs, and calf of the legs fleshy.

LXXXI. *Why do very fat beasts wax old quickly, and soon dy?*

Is it because they have but little blood seeing that much of it is drunken up with the fat? and those which have but a small store of blood, are apteſt to die; for death is a want of blood,

LXXXII. *Why do men only go upright:*

is

Is it becauſe he is moſt hot of nature; or is it becauſe his ſubſtance is divine? The part of divine things is to underſtand, and be wiſe: which could not eaſily be, if a man had a great maſſy body; for heavineſs doth make the underſtanding and the ſence ſlow

LXXXIII. *VVhy is the fleſh neereſt the bone ſweeteſt?*

Whether is it becauſe it receiveth temperature through the quality of the contrary; for the nature of fleſh is hot and moiſt, and the nature of the bone is cold and dry. And therefore betwixt contrary extremes there muſt needs be a mean.

LXXXIV, *VVhy is it forbidden to talk while we eat?*

Whether is it that before the wezan, by the which we eat and drink the artery it put by the which, air and breath goeth into the lungs, and this artery is moleſted with meat or drink entering into it? Yea, nature hath provided for this a little flap, which doth cover the artery, the which is opened when we ſpeak; And therefore meat can eaſily get into it, whereof followeth choaking and coughs, Or whether is it becauſe ſpeaking doth hinder the chewing of the meat, and therefore the meat is not well digeſted?

LXXXV. *VVhy doth wine mingled with water, after a ſort make a man ſooneſt drunk?*

Whether is it becauſe the water doth cauſe the wine to run hither and thither, and penetrate the more. And that is the reaſon that Muſt, as *Avicen* doth ſay, doth ſooner make a man drunk then wine; becauſe that the water mixed with it, doth make it penetrate

LXXXVI. *VVhy are noble-men, and ſuch as are placed in high dignity troubled with the Gout?*

Is it becauſe they cram divers ſorts of meats, even to the full; And the Phyſician doth affirm that there is nothing worſe, then at one time to take divers ſorts of meats, and then to be a long time in eating and drinking of them: for the firſt is half digeſted before the other come, & therefore ſuch as remain long undigeſted, breed raw and naughty humors, which run into the joynts. Or whether is it by reaſon of overmuch pure wine, and too much idleneſs, and exerciſes done out of due ſeaſon? Or is it through the overmuch uſe of lechery, which waſteth and killeth digeſtion?

Theſe things are greatly to be feared, *Plotinus* ſaith, leſt we become ſtocks or brute beaſts: for like unto brute beaſts, they are given to gluttony, and the belly.

LXXXVII, *Why are they taken with ſudden death, which are loaden with overmuch fat, and eſpecially when they are young?*

Whether is it becauſe their veins be ſtrait, and therefore are ſtopped with the fat, that the ſpirits, cannot have free courſe? wherupon the heat which is bred within them doth kill them, becauſe they cannot receive the cooling of the air. And therefore (as the Phyſicians do ſay) they would greatly fear leſt their veins break, or their narural heat be ſuffocated.

LXXXVIII. *Why can ſuch be hardly let blood which are very fat, and that with danger?*

Whether is it becauſe they have very ſlender veins, and thoſe hidden, Or elſe becauſe all fat is without blood, as it ſeemeth unto the Philoſopher?

LXXXIX. *Why (as* Ariſtotle *doth affirm) are the ſenſible powers in the heart; yet if the hither part of the brain be hurt, the memory payeth for it; if the forepart, the imagination; if the middle, the cogitative power?*

Whether is it becauſe the brain is appointed by nature to cool the heat of the heart? Whereof it is, that in divers of its parts, it ſerveth the powers and inſtruments in the heart for every action of the ſoul doth not proceed from one meaſure of heat.

XC. *Why doth it happen for the moſt part, that children which are not lawfully begotten, are wither, and ſubtiller, and liker unto the parents than others?*

Whether is it becauſe the powers of the mind of the parents are very vehemently bent in the act of carnal copulation? Such do love exceedingly, and therefore ſeeing that their affections be not diſtracted the child by nature ſhall not vary from them. And this is moſt true when they go together with tranquillity of mind: for if it be with fear or grief, the children be unlike.

XCI. *What is the reaſon, ſeeing death is by nature, yet it is more terrible unto men than unto all other living creatures?*

Whether is it becauſe the nature of man, as the Philoſopher ſaith, hath purchaſed the mean, not only of living, but alſo of

of well-living? For mankind only is partaker of supernatural things, other living creatures have regard unto that only which they see, wherein, as *Pliny* doth say, the goodness of nature doth suffice, which is to be preferred to all other things: and therefore they think not of glory, wealth, ambition nor of death. Wherefore seeing that man is deprived of a more noble life when he dieth, death is unto him above all other most grievous. Or is it because other living creatures regard only things present, and man only foreseeth things to come?

XCII. *Why, if death come by nature, is it judged the last of all terrible things?*

Whether is it, as it seemeth unto the Philosopher, because it is the last, and that nothing else doth seem good or bad unto mortal men? Or is it because we inveigh against nature, who is the beginning of necessity, and not the nature of the form or the end, from which that which is good is derived, which all things do desire? Or peradventure, doth death seem the most terrible of all things, because they meant so to live, that they thought to be immortal? Or doth it strike a fear only unto them which live a naughty life? For unto such as live a vertuous life, death is not grievous, as the poet saith, Death is the end of a Prison obscure. Or be they grieved because they are seized on with a violent and untimely death? For such as die when they come unto old age, do for the most part die without fear and grief; for truly nature is as a candle, ready to be put out. And as *Plato* doth say, Of all sorts of death, that, which by nature doth come is most light, which happeneth rather with pleasure then dolour.

XCIII. *Why, seeing that a man is the end of nature, is he of so short life in respect of other living things, as Poets do complain by the example of the Crow?*

Whether is it because that those our makers consulting of our kind, the perfection of frail things is not measured at all by continuance of time? as the Philosopher saith, It is far better to be very joyful for a short space, than a long time meanly or lightly glad. Or whether is it because that nature of things possible doth always make that which is best? And it could not be that the constitution of mans body could be conveni-

ent and fit for long continuance, and the operations of the ſoul. For by the Authority of the wiſe, there is required another temperature; firſt of life, and then for the works of life. Whether ſhould they make us of a long life, and the worſe? or of a ſhorter, and the better? It ſeemeth good unto them (ſaith *Plato*) to prefer a ſhort life and a good, before a long life and a bad.

XCIV. *Why did nature bring forth men naked, and without defence?*

Is it becauſe nature doth make nothing without reaſon, or in vain? Seeing that a man is moſt wiſe, he can uſe many inſtruments to help himſelf withal. The hand is not one inſtrument, but many. And therefore they think amiſs, as the Phyloſopher affirmeth, which ſay that a man is the nobleſt of all creatures; and yet in worſe caſe then all; becauſe he is naked and weaponleſs: for other creatures keep their common help and cannot change it by any means; but man can change weapon at his pleaſure: for the hand is a hoof, and horn, and ſpear, and ſword, and every other kind of weapon, Seeing then that a man is endued with underſtanding, and hath a hand given him by nature, he cannot complain of his nakedneſs and condition. Whether was the excellency of the ſubſtance of which mankind was made, fit and convenient for horns, and ſuch like?

XCV. *Why is wine put into a veſſel of water mingled with Salt-peter, very cold?*

Becauſe Salt peter is preſently *actu* cold, though it have power to be hot; and the water mingled with it is colder than the wine. Now a thing which is more cold, doth make a thing leſs cold more cold then it was: and therefore the wine put into ſuch a veſſel is cooled the better. I have ſometime anſwered, that it proceedeth of the *Antiperiſtaſis*, that is, by a repulſion, whereby heat or cold is made ſtrong, and very contrary by its contrary: But Salt-peter is not hot *actu*, but *in potentia*; and therefore having power only to be hot, and is not hot indeed, it cannot work by that contrary; for it is *actu* cold, as the feeling can judge.

XCVI. *Why hath Philoſphers ſeem'd a wonderfull and divine thing unto ſome?*

Whe-

Whether is it becauſe that a medicine is the perfection of the body, ſo Philoſophy is the perfection of the ſoul, as *Themiſtius* ſaith? Or is it becauſe the ſtudy of Phyloſophy doth increaſe, and further us in our duty towards God, and make only Zeal more fervent? For thoſe things being perfectly known which God hath done, he turneth all mens hearts and mindes to praiſe and admire him: this admiration, Charity, Faith, and Hope do follow: Or whether is it becauſe it doth breed great pleaſures and delights through the certainty and ſincereneſs of it? or becauſe it doth make us like unto God?

XCVII. *Why do Tyrants hate learned men?*

Is it by reaſon of the unlikeneſs of manners, For ſo it hath alwayes been, that wiſdome hath been injured by evil manners. Or do they fear leſt they ſhould breed ſedition and tumults in their Cities, where their doctrine had Authority? Or becauſe they do tax and reprehend their conditions? For, as *Plato* doth ſay, Poets have great force and skill either to praiſe or diſpraiſe; and every man that hath a care of his fame ſhould take heed how he offend a Poet.

ALEXANDER APHRODISEUS his Problems.

WHy did Homer *call man* Polycrotaphus, *of the hoarineſs of the Temples?*

Becauſe that for the moſt part their gray haires begin; becauſe the fore-part of the head hath more moiſtneſs and flegm in it then the hinder.

II, *Why is only the fore-part of the head bald.*

Becauſe it is looſe and ſoft. And therefore ſeeing the hair doth want nouriſhment, by reaſon of natural dryneſs, it eaſily falls in thoſe parts: it doth not ſtick as it doth behind, where the head is moiſter and thicker.

III *Whereof doth baldneſs proceed.*

Baldneſs proceedeth of drineſs; and therefore ſuch as have curled hair, are ſooneſt bald, by reaſon of the dryneſs of their head, and are gray-headed very late, by reaſon of the dryneſs which conſumeth the ſuperfluities of flegme: they

are watchful above others, becauſe ſleep cometh of humidity. Children do ſhew this, becauſe they are moſt moiſt and ſleepy, and full of excrements. Such as have ſofter hair, as ſuch be which have a moiſt head, are of a contrary diſpoſition, for they are very ſeldom or never bald. And ſometime baldneſs happeneth by ſome effect of the kind, or ſtock, as the gout, and ſome other diſeaſes: ſuch are ſooner bald, and are ſleepy, and have much ſuperfluity. The hoary hairs be whiteſt, becauſe they follow the colour of flegme from whence they proceed. They be ſometimes almoſt yellowiſh, when the flegme is mingled with burnt choler.

IV. *Why are cold men full of excrements, and watchfull?*

They are full of excrements, becauſe they are cold and weak by nature, and therefore digeſt badly, and ſo gather many excrements by the pores and open paſſages of the body. And ſeeing they be dry, they are alſo waking and watchful; and alſo becauſe their bodies be hard and ſtiff. And Children, notwithſtanding the interlacing of their pores, and ſoundneſs of their bodies are moiſt.

V. *Why have children, which are moiſt by nature, and full of excrements, no hoary hairs?*

Becauſe they are moiſt and hot, and flegme is moiſt and cold, and have therefore part of the head as it were fleſhly and thin, whereby ſuperfluities are voided, and that with age doth grow hard, and bony, and thick; and therefore nature doth afterwards give it ſeems, by which ſuperfluous vapors ſhould breath out, and vapourate.

VI *Why do women and gelded men grow hoary and gray?*

Women, becauſe they are cold by nature, and have ſmall exerciſe, do gather many ſuperfluities, and eſpecially then when their flowers ceaſe. And gelded men, becauſe they yield no ſeed, but do yield ſuperfluity, which ſhould breed ſeed, the which with the blood doth ſpread it ſelf over all the body, and that hath the nature of flegm.

VII. *But why do they want hair?*

Women, becauſe they be cold, and have thick paſſages in their bodies: for cold doth thicken, and therefore there is no way by which hair ſhould paſs. Gelded men, becauſe they are moiſt, and above meaſure full of excrements; and

their

therefore as no hearbs can grow in ſuch moiſt places, ſo neither in dry and ſtony; whereupon baldneſs doth follow.

VIII. *Why are gelded men for the moſt part crooked legged?*

By reaſon of their ſuperfluous humidity, they have ſoft and wet bodies, and therefore weak; and therefore ſeeing the thighs cannot bear the burden of all the body, they are wreathed and crooked as a bulruſh doth bend if a weight be put on it: for that which is hard and dry, is ſtrong and can reſiſt; and that which is ſoft and moiſt, is weak, and cannot reſiſt. This is declared by wood, and oſiers, and alſo men. Alſo with baths and drink, men are much weakned, and with a moderate diet are dried, and become ſtronger unto any action. Whereof it ariſeth that gelded men are after a ſort women, and weak, and given to wine and drunkenneſs, and full of flegme: for being cold, they covet to induce the contrary quality; and wine by nature is hot. The Ethiopians being of a drier nature, having curled hair, and are lean, and ſtrong to work.

IX. But why have they a ſharp ſhrill voice?

Again, abundance of humidity filling up the artery, doth make it ſtrait; and therefore the breath going by a narrow paſſage, doth cauſe a ſharpneſs in the voice. It is plain that they abound in humidity, becauſe they be light, and their paps grow great like unto women, and have ſwelling eyelids, and have ſoft white hair.

X. Why do ſome gelded men, after a ſort, covet women. and ſometime love the act of venery?

Becauſe that ſome are imperfect gelded men, and ſome have a hot liver, and have large veſſels, and conduits of ſeed, and therefore imagine the uſe of carnal copulation: They cannot perform that which they deſire, becauſe their privities want livelineſs, for that ſpirit which doth puff them up doth alwayes fail, and is weak: that ſpirit riſing of the ſeed, through the paſſages of the ſeed, is carried from thoſe parts which are about the loins. But in children, thoſe conduits of the ſeed are ſtopped up.

XI. Why ſeeing there be three ſimple uniform humours, yet they do not breed three ſimple diſeaſes, but more?

There are double in every one, continual, or whole and

broken: for the differences of diſeaſes do not proceed only of the humours but alſo of the places: A hot, thin, and ſharp humor doth breed a ſharp, and a ſhort, and a hot fever; a cold and a thick humor, a long and a dul one. So of wood, that which is hot and a dry, as Bays, Olive-trees, cauſeth a great flame, and is quickly burned; green wet wood makes a ſmall ſmoaky fire, and is long a burning.

Again, if the place be large and ſpacious, it doth ſooner and that greatly enflame the humour, becauſe when it is heaped up together, then it once being full rotten, is put on fire: But if the place be narrow and ſmall, ſeeing it cannot contain all the humours but by piece-meal, and therefore cannot ripen all together, it will ſtir up the ſmall Fever, but ſuch a one as ſhall burn long. Put then the nature of the humor unto the place, ſo ſhalt thou find all the differences of agues, which riſe of the corruption of the humors. If yellow choler do putrifie in great receptacles as the veines aud arteries, ſeeing it is hot, it doth kindle a moſt ſharp, hot, and ſhort ague, which is called a burning, or heat. But if cold flegme doth putrifie in the ſmall veins and arteries which are about the fleſh, it doth cauſe a long and languiſhing ague, which they call a Quotidian. But if yellow choler do corrupt in ſmall receptacles, it doth cauſe a ſmall and ſhort ague; but yet ſometime longer then a heat which we call a Tertian or ſharp ague. But if flegme doth putrifie in great places, it will cauſe a ſhorter ague then a Quotidian. And likewiſe black choler, if it putrifie in great veins, becauſe it is burned almoſt all at once, cauſeth a ſhort ague by fourths: if in ſmall, it breedeth a long Quartine: for there do concur a cold and a thick humor not fit for alteration, and a narrow place, which will not ſuffer all the melancholly and anger to be conſumed at once.

XII. Why do ſome, when they are aſhamed, ſwet under the arm-pits?

Becauſe the pores are thin in that place: nature, when any thing is worthy of reverence and honour, doth flee with the blood into the veins and arteries, and they being full doth diſtil, as it doth happen in ſuch as are merry, being their body is made thin, eſpecially the arm-pits.

XIII. Why

XIII. *Why do ſuch as are afraid wax pale?*

Becauſe our nature, and that power which hath a care of our body, will ſuffer nothing done externally unto us. And as we do run within doot to keep our ſelves from danger, ſo nature looking unto her ſafety, conveyeth her ſelf into the body as much as ſhe can, and carrieth her blood with her (which ſhe hath for her nouriſhment and waggon) and that blood alſo which is beſt, and that is the blood which doth die our skin with a red purple colour.

XIV. *But why do they tremble alſo?*

Becauſe that *virtus animalis*, that is, certain ſpirits which ariſe about the heart; with the conſent of nature, do forſake their ſinew which before they kept: & they be it. which keep the body from trembling: whereupon it ariſeth, that ſuch are looſe in the belly, and unawars do make water: For thoſe muſcles and ſinews which do ſtop the courſe of excrements, being become weak then, give leave for ſuperfluities to paſs.

XV. *Why do ſuch as are aſhamed wax red?*

Becauſe nature of her ſelf, as it were with a certain conſcience, like unto a noble Virgin, reverencing that which is worthy of honour, moderately doth draw her ſelf into the ſecreteſt parts of the body, whereby the blood is moved and poured a broad, and therefore the skin is died with the colour of blood. Others ſay, that the blood is caſt over them by nature, like unto a vail, as we (as it were admoniſhed by nature) do put our hand before our face.

XVI. *Why are ſome dead with fear?*

Becauſe the natural power fleeing above meaſure, and retiring it ſelf with the blood, into the inward parts of the body, doth choak and put out that natural livelyhood which is bred neer the heart, and therefore doth bring death. By the ſame reaſon, when much oil is poured on a ſudden into the flame of a lamp, it doth put out the flame: The blood which is in the heart, is compared unto the flame of a candle, or lamp. Some for the ſame cauſe have died with grief, as fire covered with a cover, is put out? ſo the inward motion of the natural heat is reſolved.

XVII *Why are ſome overcome and diſmayed with drunkenneſs?*

Becauſe abundance of wine doth ſuffocate and choak with

its

its heat our natural and lively vertue : And it hapneth chiefly unto thoſe whoſe natural heat is weak and ſmall. That which is ſtrong can much reſiſt, and in ſpace of time can overcome, and digeſt the abundance, as a great flame can endure much oil to be poured on it

XVIII. VVhy do old men ſhake and tremble?

Becauſe the ſinews of their natural vertue and force, and the muſcles of the parts of the body, when they receive not ſufficient motive vertue, do not endeavour to bear the burden of the body. The ſhaking is, becauſe the weight of the body draweth ſome part of the body downward; and another power, which is called *animalis*, upward : when this is done without intermiſſion, and one after another, it cauſeth quaking; then cometh in bowing and ſtooping to the ground; and ſo inſtead of a rafter to uphold the building, they uſe the help of a ſtaff, and for the ſame cauſe they void their excrements and urine on a ſudden.

XIX. VVhy do not pepper and muſtard ſeed heat the belly, if they be ſwallowed whole, but if they be broken they do?

Becauſe thoſe things which have their qualities in power only, and not in action, want ſome external help to bring their vertue and power into action; & therefore being bruiſed and made ſmall, and entering into the paſſages of the body, do work their effect through their inherent heat. And the like is of other qualities. There be ſome things which have their qualities in action, as the water priſan and milk, which are to be drunk preſently, they are moiſt and cold, and want no other external help to cool and moiſten, but to work immediately. Likewiſe the ſalt and the earth both vertually and preſently, and in the ſight are dry. Lin-ſeed-and bread, are dry in imagination and ſight, but moiſt in vertue and act. The ſea alſo, and brine, and pickle, and *aqua-vitæ*, are moiſt in imagination and ſight, but are dry in vertue and action.

XX. VVhy do ſome ſee nothing in the night, and ſee in the day?

Becauſe they have a thick ſpirit of ſeeing, and white cannot pierce the air unto the thing which is ſeen; and in the night groweth more thick, becauſe it is made more cold with the abſence of the Sun. Or elſe as others do ſay, becauſe that in the day time it is made fine, and attenuated with

the

the pure and hot air, and is thickned in the night. The contrary unto this doth happen in a Cat, and an Owl, they ſee nothing in the day, and ſee very well in the night; for they have a very clear and thin ſight, the which, when it doth ſomewhat thicken in the night time, is moſt fit to receive its object in the day-time: and in a clear light, being exceeding attenuated and made thin, is reſolved and ſcattered. Whereupon Lions, which are almoſt of the like quality, cannot go in the Sun; and if they ſee fire in the day-time, they flee from it. A man may ſee the ball of their eye very bright, and they have the moiſt of their eyes very cleer.

XXI. *Why doth a ſudden vehement joy ſomewhat diſmay a man, and aſtoniſh him?*

Becauſe when the vital vertue and inward natural heat is immoderately carried to the outward parts, it is caſt out, and reſolved: and therefore ſuch ſwet, and grow red, becauſe the blood is preſent. The natural heat and fire, both by reaſon of its heat, and alſo becauſe it is out of its place, moves upward, and then for deſire of food and nurtriture downward again. And then one of theſe movings do periſh and fail, the man periſheth and faileth alſo.

XXII. *VVhy do ſuch as are in grief, and in love, and in anger, ſigh very often?*

Becauſe that the mind of ſuch as are grieved, is turned into the cauſe of grief and ſorrow; and the mind of ſuch as covet, to that which they do covet; and the mind of the angry, unto that which cauſeth the anger. Then the mind being intentive upon that whether ſhe moveth, doth after a ſort neglect and forget to give motive vertue and power unto the muſcles of the beaſt. Therefore the heat not receiving air by opening of the breaſt, and by conſequence, neither blowing nor cooling, nor yet caſting forth, by ſhutting, and cloſing, and ſighing, ſuperfluities, which are breed of the aduſtion of blood, whilſt it doth fear ſuffocation; the heart (I ſay) doth force the mind; and giving warning that it would give more motion to the muſcles, and cauſe greater breathing in and out; and that he would take in more ſtore of cold air, and thruſt out more excrements; and that by often

ſmall

ſmall breathings he would perform that, that one great one doth effect And therefore men of old time called the word *ſuſpiro*, ſighing, of the ſtraitneſs of the breaſt. They ſigh long and often, becauſe the mind is alwaies upon that which cauſeth the paſſion: nature doth force the ſoul to ſend in by the heart more motive vertue to the muſcles of the breaſt. It is moſt evident, that we do breath in and out by the arteries. Under the name of Pulſe, the opening and ſhutting; the receiving and caſting out breath is comprehended

XXIII. *VVhy is a Sauſage hardly digeſted?*

Becauſe that through its lightneſs it doth ſwim in the belly above the moiſt meat, and doth not conjoyn with that meat where concoction is made, but ſwimming at the gizzard, where appetite is, and not digeſtion If you caſt it into the water out of a mans body, it will not ſink, but ſwim above the water. For whilſt meat is minced in it, it receiveth a light air, which cauſeth it to ſwim above moiſt things: and therefore it is limber and flaggy, becauſe it is participant of air?

XXIV. *Why do we make hot water before we go into the bath, and after that we have been long in the bath, our urine is cold?*

And this is ſo in comparing it to be ſome other: Urine is of a luke-warm quality, and moderately hot: therefore out of the bath becauſe our body is cold, the Urine we make, as it were in compariſon, is hot: yet in the bath, becauſe the body is much hotter then the Urine, therefore the Urine doth ſeem cold, although it be hot after a ſort. The which doth appear by that, that he who goeth into the bath to get heat, if he only go into hot water, it ſeemeth very hot; but if already heated to go into it, it doth not ſeem ſo hot.

XXV. *Why do we find ſweet freſh water when we dig neer the Sea?*

Becauſe that in the ſea, the water which is thinneſt and pureſt, is freſh, that which is thick, is ſalt; the thin water therefore, which runneth through the paſſage of the earth, is hidden in the earth, the which we find when we dig, it is freſh becauſe that in the winter it is drawn up into the air: the thick and dried water doth become ſalt, but in the ſea ſhores, becauſe the paſſages be broad and wide, ſalt-water is found.

XXVI *Why is well-water warm in winter, and cold in ſummer?*

Becauſe

Becauſe every thing doth flee from its contrary as from its enemy; It is manifeſt that cold is contrary unto heat, and doth deſtroy it: and therefore becauſe in ſummer heat doth occupy the air, and cold doth flee into the bowels of the earth, and therefore cauſeth the water to become cold. But in the winter, becauſe the cold hath greater ſway in the air then the heat, the heat fleeth to the ſame place, and ſo doth heat the water. For it is againſt the law of nature, that contraries ſhould dwell together in the ſame place and time.

LXVII. *Why are men of ſmall ſtature commonly wiſer then the tall?*

Becauſe in ſmall men the ſoul is well joyned and compacted together in the whole body: in tall men it is extended in length. And therefore *Homer* doth deſcribe *Ulyſſes* to be ſhort and wiſe, and *Ajax* tall and a fool.

XXIII. *Why do we caſt water in a mans face when he doth ſwoon, to make him come to himſelf again.*

Becauſe that through the coldneſs of the water, the heat may repair the heart to give ſtrength.

XXIX. *Why do many fools beget wiſe and ſtrong children?*

Becauſe fools when they are in the act of copulation yield very much unto pleaſure, and have their mind drowned in the body; whereby it commeth to paſs, that their ſeed being participant of great vertue, as well reaſonable as natural doth cauſe ſuch as are begotten to be wiſer. But it happeneth otherwiſe unto ſuch as are wiſe and learned: for their ſeed wanteth much natural vertue, and the force of wiſdom maketh them to think on ſome external cares, which weakeneth their intention in the act of Venery.

XXX. *Why doth not the dung of wild beaſts ſtink ſo much as the excrements of men?*

Becauſe they uſe dry and ſuperfluous meat, and have a great exerciſe: yea, the dung of ſome beaſts is of a good ſavour. But of all other, the dung of a man doth ſavour worſt, becauſe men do uſe many moiſt meats out of ſeaſon, and more then is needful. Alſo they are leſs hot then other living creatures, and not ſo much exerciſed; and therefore ſeeing that it is not full digeſted, and evaporated by reaſon of the abundance, but doth corrupt, therefore it is a bad ſavour.

XXXI. *Why*

XXXI. *Why doth Muſtard, and ſuch like ſharp things bliſter, and exulcerate the skin if it be put on it, and when it is ſwallowed doth not exulcerate the belly?*

Becauſe they are diſſolved with the moiſture of the body, and becauſe they are changed and digeſted before they work; and upon the skin, which is thin, they have more time to work.

XXXII. *Why doth barley-bread, ſeeing that it is cold, diſſolve flegme?*

Seeing all cold doth make thick and hinder reſolution. Truly I think, not becauſe it doth cool therefore it doth looſe and diſſolve, but becauſe it doth caſt out, it hath a vertue of dividing and expelling humours. And there are divers ſuch kinds which work contrary unto themſelves accidentally and by chance not principally; as the nature of Bees, which are hot, doth weaken an ague; not becauſe they are hot; for the like doth increaſe his like: but becauſe they do expel naughty humours from the veins, and do provoke urine. So flowers *de-luce* and hyſop are good for the Pluriſie; although they be hot, yet they do cut thoſe humours which breed betwixt the skin, and which gird the ſide. So the diſeaſe which is called *Totanus*, is cured with hot water poured on it, which is bred of cold humours: it doth heal it, not principally, and of its own nature, but becauſe it is heated.

XXXIII. *Why do ſome men puff and blow when they make water?*

Becauſe the bladder, when it is full of water, doth ſwel, and ſtraiten the gut which is called the right gut; aud when it is emptied, a winde which is in the gut deſireth paſſage out. Some think that there is an agreeing of thoſe parts in avoiding of the urine,

XXXIV, *Why do ſome men gape when they ſee other men gape?*

Becauſe the nature of living creatures, & eſpecially of ſuch as want reaſon, hath a likeneſs of conſent and affections: and therefore when one Aſs piſſeth, the others do ſtale likewiſe,

XXXV, *Why doth one which is blear-eyed, infect one which is whole; and yet he which is whole cannot heal the blear-eyed?*

Becauſe the eyes are ſoft and moiſt, and expoſed unto affeons; alſo, health receives an alteration of a ſmall cauſe, and ſickneſs,

ſickneſs of a great and vehement, and that which is in a mean, is eaſier changed of that which is vehement, than contrariwiſe the vehement and great of the temperate, & mean. And therefore blearneſs being a vehement and great diſeaſe, doth eaſily turn health which is a temperate and moderate ſtate of the body.

XXXVI, *Why do money, and an apple ſeem greater in the water than they be?*

Becauſe the water doth deceive the ſight, and the water about them maketh them ſeem of one colour: So the Sun, and the Moon, and the Planets, when they are ſeen neer unto the point of their riſing or falling, ſeem to be of greater bigneſs then at other times: for they alter the air about them with their quality.

XXXVII. Why, when a man doth give a blow with a ſtaff far off, ſee we the blow preſently, but we hear the ſound after, although the ſound and the blow go together.

Becauſe we have a ſharper and a quicker ſight then hearing, and therefore the ſight doth anticipate the ſtroke; and the hearing, which is groſſer, doth hear the ſound ſlowlier, And by the ſame reaſon we may reſolve the doubt of thundering and lightning: for we ſee the lightning before we hear the thundering, although the thunder be firſt, or at the leaſt together with the lightning: and yet the ſight being more ſubtil then the hearing: doth ſee the lightning before the air doth hear the thunder.

XXXVIII. What is the reaſon ſeeing we are naked on our face, and clothed over all the body, yet we can endure cold better on our face then on our body?

Uſe is the cauſe of it.

XXXIX What is the reaſon that yellow choler, which all a mans life time is contained in a place that is called the bladder of choler, doth not eat out the ſame bladder, ſeeing that it is ſubject to many alterations; and yet if it fall into the tooth, but a ſmall time, which is a body which cannot eaſily ſuffer, it will preſently eat it out?

Becauſe nature hath ſo wrought, that it ſhould only remain in that body and not hurt it. The name of nature is a greater remedy againſt grief, as by many examples it can be proved The infant is in the womb of the mother nine months, and

giveth

giveth no grief of heart unto her : but if a light wind ſhould breed there, it would preſently cauſe a ſharp diſeaſe. The tough artery is only a receptacle of wind : but if a crum ſhould go amiſs in it, it cauſeth either choaking or a vehement cough : which could not be ſo, if nature had not ſo preſcribed.

XL. *Why do ſome men go into a bath athirſt, and, come out without thirſt ? and ſome contrarywiſe go in athirſt, and come out athirſt ?*

Such as are dry do wax moiſt in the bath and quench their thirſt ; for thirſt cometh of dryneſs. But thoſe which are moiſt and not thirſty, if they ſtay long in a hot air, are athirſt, becauſe their moiſture is diſſolved and ſpent with ſwet,

XLI. *Why do ſome belch unſavorily after the eating of a raddiſh, and ſome not ?*

They whoſe ſtomack and belly doth not abound with naughty and ſuperfluous humors tending unto flegme, they have a ſweet breath : but they whoſe ſtomack doth abound they have an unſavory breath. A raddiſh is hot, and doth cut and attenuate the groſsneſs of humors, and doth ſtir up a wind of the humors, the which it doth caſt out by belching So dirt which is not ſtirred, doth not ſavour at all ; but if it be ſtirred. it yieldeth a ſtrong ſtench. Thoſe which think that a raddiſh is of a ſtinking quality of it ſelf, becauſe it doth ſtink out of the body if it be long kept without doubt are deceived ; for all men which eat of them would have unſavoury breath if it were ſo.

XLII *Why in very great cold do the fingers and ſuperficial parts of the body wax black and decay ?*

Becauſe extream cold doth drive in the natural heat into the body, and ſo the out ward ſide of the body doth firſt grow wan, then blak, and almoſt like a corpſe. They do fail and decay, becauſe that nature being intentive in other parts of the body, doth joyn unto it ſelf, that which is hot and doth drive away, and caſt out that which is decayed and naught: The ſuperficial parts are altered, becauſe they be not very fleſhly, nor very hot : for in trees, thoſe leaves fall ſooneſt in the winter, which are leſt hot in nature, and there-

fore

fore are weaker and thinner. Thoſe which ſay that the natu-ral heat doth preſently in the beginning flee from the cold, as it were from an adverſary, into the internal parts of the body, and then gather it ſelf again, and ſtrengthen it ſelf, and as it were with a ſupply, help thoſe parts which are altered: and either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run back again, and ſo burn the outermoſt parts of the body, becauſe that ſtaying, there is much of it gathered together: Thoſe, I ſay, without all doubt do think amiſs, which ſay this.

XLIII. *VVhy are ſuch in great pain, which being very cold, do beat their fingers end, or outermoſt parts of the body?*

By reaſon of the ſudden change of quality much cold doth change into much heat. Whatſoever is ſuddenly done doth bring grief to nature. Whatſoever is ſuddenly agreeing unto nature, doth delight nature: for mans nature doth conſiſt much in the manner of his diſpoſition.

XLIV. *VVhy do ſuch as eat pepper, or great morſels, or bread, yex?*

There is a proportion in them with thoſe things which do outwardly over-charge us, or cauſe us to have pain. Pepper and choler hath a proportion with thorn: but flegme and bread with a heavy ſtone. Such as have a ſtomack not full of ſuperfluities; not hot and ſenſible; they are quickly bitten with a ſharpneſs of Pepper: they do ſtir the ſtomach to avoid and caſt out that which grieveth, and ſo do yex. But ſuch as have a cold ſtomack, and full of flegm, and feed not ſo well, they do not yex ſo ſoon. The like hath happened unto them which ſwallow great gobbets of bread, the ſtomack is oppreſſed with the abundance and greatneſs of bread: and nature doth not ſuffer her parts to be idle when ſhe feeleth any thing that doth hurt her, and therefore Pepper with his biting quality, which hath a proportion with yellow choler, of flegme oppreſſing within, do cauſe yexing.

XLV. *Why do ſuch pains as be in the nails, grievouſly torment us?*

Becauſe that the ſinews which are in the fingers, with a peculiar kind of ſuperfluity do breed in the nails, as the teeth are in the gums. Therefore when the ſenſible vertue of the

ſinews goeth to the extream parts, and is there gathered together, like water flowing into a valley; without all doubt the greater alteration is, the greater grief is felt.

XLVI. *Why doth a great deal of bread devoured haſtily by ſtaying for breathing, drive away the yex?*

Becauſe that preſſing the ſtomack, and driving into a narrow room, it cauſeth that the meat which is hardned in it be preſſed out into the belly; and the ſtomack being diſcharged doth ſtay the yex.

XLVII. *Why do ſuch as yex, give up yexing, when they hear of any ſorrowful matter?*

Becauſe they are intentive upon that ſorrowful news that is brought, and therefore neglect to move their breſt. And again, ſeeing we do then hold our breath, and ſo cauſe it to grow great in us, it doth ſtay the yex.

XLVIII. *Why do pictures, to thoſe which are near them, ſhew their colours plain; and to thoſe which ſtand a far off, ſhew ſome hollow, and ſome bending and hanging?*

Becauſe the force of ſeeing is diſſolved and ſtretched in a long diſtance, and therefore we cannot ſee exactly the skill of colours, but do ſee the white colours bending, and the black hollow: For white doth ſhine outwardly, and moveth it ſelf unto that which is bright; but black, as being dark, inwardly.

XLIX. *Why if cold water be an enemy to the ſinews, is not hot water a friend and good, but yet that alſo is hurtful?*

For if ſuch a thing is hurtful the contrary is profitable; for contraries cannot work the ſame way upon the ſame thing: But in truth, hot as hot in its own nature, is not hurtful unto the ſinews, but in that it is hot and moiſt. Such as have their ſinews hurt; the ſinews becauſe they are quick of feeling, want much faſtning and hanging, for they are dry of their own nature; but the moiſtneſs, which is contrary, doth mollifie them, and ſlacken them, and purifie them. And ſo it is plain, that heat it ſelf is not hurtful by nature; a draught of hot oyl is good, becauſe it hath a binding nature.

L. *Why if apples be naught becauſe they be cold and moiſt, is hot water ſo too, being of the ſame quality?*

Becauſe that water is more ſubtil then appies, ſooner purged

ged, and therefore it doth not hurt ſo much; yea, it doth ſometimes ſtrengthen the body.

LI. *VVhat is the reaſon that thoſe things which have a hard concoction, and of groſs humour, are more eaſily digeſted, as* Beef, *then thoſe which are of an eaſier digeſtion, and not of ſo groſs humour, as fiſh.*

Some attribute this unto cuſtom: ſome think the cauſe to be in ſome ſecret hidden quality of nature: Some ſay, that by reaſon of exceeding heat, thoſe meats which are more digeſtive then is requiſite, as being more mutable, are burnt and conſumed through the great force of heat: and thoſe meats which are not apt to digeſt, as being hard to be changed, ſeeing they be not much changed, are only digeſted. So ſtraw, as being apt to be altered with great fire turned into aſhes preſently: but the like is not in Oak, which is orderly burned.

LII. *VVhy are ſuch as are ſick in pain, pale outwardly?*

Becauſe that nature, as we have ſaid, doth penetrate even unto the heart, together with the blood; And it is the blood which doth heat the ſuperficial parts, and makes them thin and clear.

LIII. *Why doth cold wine grow in* Egypt, *which is a hot Countrey?*

For the ſame reaſon. Again the cold doth flee to the roots of the vines, and doth make them cold; for the vines are more apt then other trees to receive alteration.

LIV. *VVhy doth hot water caſt into a well, cauſe the water to be very cold?*

Becauſe the cold which is in the well doth reſiſt the heat, and becauſe it is greater then the heat, it doth proſecute the heat by all means, and doth flow into the hot water very much, and ſo makes it cold.

LV. *VVhy when a ſmall thing doth fly into our eyes, we ſhut the other eye when we put it out?*

Becauſe that the ſpirit of ſeeing cannot go out by the eye which is ſhut; but gathering it ſelf together, goeth with all abundance unto the eye which is open, and doth fill it, and make it ſwell outward, and ſo that is drived out and expelled that is in them.

LVI. *VVhy do ſuch as are buffeted ſee fire.*

Becauſe that the ſpirit of ſeeing being made thin and ſlender doth blow, doth wax fiery; and ſo going into the air, is ſeen as it is. The like doth happen when two ſtones or two pieces of iron are ſtricken together: for the air between both is greatly rarified, and made thin, and becometh fire. The like alſo doth happen in the clouds.

LVII. *Why is not fire made by ſtriking all ſtones?*

Becauſe ſome of them do yield too much, and are too light, and as it were full of holes. For all ſtriking of the air doth not make it thin alike; and by reaſon of its lightneſs doth flee and enter into every paſſage, and therefore it is not all ſtricken at once, nor doth always fire. The like doth happen by ſtriking of wood, and fire is made of the ſun and water, for the broken beames of the ſun againſt the glaſs, do wax more and more fiery, and rebound upward again.

LVIII. *Why do ſuch as itch deſire hot things?*

Becauſe that flegme, through whoſe goodneſs and cold, itching doth riſe, doth dull the feeling of the skin.

LIX. *Why are they alſo glad of baths?*

Becauſe heat doth diſperſe the flegm, and the nails alſo do diſſilve it.

LX. *Why do the ſhoulders itch much?*

Becauſe they are colder then the fore parts, and therefore have much flegme in them. And that is the reaſon that old men, which are cold, are much troubled with the itch.

LXI. *Why is the coming down a ladder more eaſie than the going up?*

Becauſe that deſcending, the weight of the body doth of his own nature move downward: in aſcending the ſtrength doth labour in lifting upward the weight of the body. So a ſtone is eaſier caſt downward than upward: for that which is heavy, tendeth downward.

LXII. *Why do children cry when they are firſt born?*

Becauſe that nature and ſenſe do as it were wander in a ſtrange Country: for they come out of a warm ſoft body of the womb, into the cold air. And peradventure alſo they are afraid of the light.

LXIII. *Why do bees, emmets, and flies, and ſuch creatures as are called* Inſecta *die in oil?*

Becauſe

Becauſe their breathing hole is very narrow, which oil doth ſtop, and therefore they periſh.

LXV. *Why doth fleſh putrifie in the night under the full Moon?*

Becauſe then the air is hot and moiſt, which diſpoſition doth eſpecially further putrefaction: whereof it ariſeth, that if the heat and moiſtneſs be ſmall, concoction is wrought: if great, conſuming; if heat prevail, then burning. The Moon alſo hath four diſpoſitions; the middle doth ſeem to be moiſt, and after a ſort hot; the full, hot after a manner, and dry; in the wane dry and cold; when ſhe is without light, cold and dry, for then ſhe wanteth the Sun beams.

LXVI. *Why are ſuch pale as are in pain and grief?*

Becauſe that nature remembring that which doth vex her, flieth with the blood into the inward parts, which doth pain the skin; and it happeneth leſs unto thoſe, then to ſuch as fear.

LXVII. *Why are ſuch red as are glad?*

Becauſe nature doth meet that which delighteth, of her own accord, if it be without, as we do our friends and children. The blood doth follow nature, which dieth the fleſh with a red colour. Paleneſs cometh by its contrary unto this.

LXVIII. *What is the reaſon that in a dead ſleep in the night, when we open our eyes, ſuddenly we ſee light?*

Becauſe that the force and ſpirit being gathered together in ſleeping, and increaſed, do ruſh out thorow the dark in great abundance; and being bright of it ſelf, doth ſee like unto the light.

LXIX. *Why do ſuch as are aſhamed caſt down their eyes?*

Becauſe the eyes are the glaſs of the mind: for we ſee the affections of the mind by the eyes, as grief, anger, ſhame: becauſe the mind cannot bear that which is not worthy of honor, for conſcience ſake it cauſeth the muſcles of the eyes to be caſt down, as it were hiding himſelf.

LXX. *Why can the ear endure all moiſtneſs, water excepted?*

Becauſe that the water being cold, is preſently carried into the ſinews of hearing; and all cold is hurtful unto the ſinews. Again, Why before a great wind, are there as it were ſome running ſtars or lightning going before, to foretell it, and eſpecially in a dry and clear element? Becauſe that it began

to blow before, and yet it appeared not unto us, becauſe we have groſs thick bodies of hard ſenſes: and therefore blowing the upper air, which is more thin, and pure, and heavenly, it doth convert into fire, and therefore we ſee ſome of its ſparkles. When it hath gotten a greater force, it moveth this groſſer air which is about the earth, and ſo is heard, and felt, and perceived.

LXXI. *Why cannot ſome ſee very great things a far off, yet ſee things which are near to them, although they be very ſmall; as ſuch as we call purblind, becauſe they ſee beſt winking.*

Truly I think that the force and ſpirit of ſeeing is very thin and pure, and therefore when it goeth far, is diſſolved, and cannot reach unto the object which is ſeen. It doth ſcarce ſee things near, by reaſon of its thinneſs and pureneſs.

There are ſome which ſee very ſmall things a far off, as certain old men: theſe contrariwiſe, becauſe they have a thick ſpirit of ſeeing, and much it doth move and reach a great diſtance off, and by that means it is attenuated and made thin, and apt and fit to receive things viſible. And ſo two contraries are diſſolved.

LXXII. *Why are dogs only above all other beaſts, limed ſo together after they couple?*

Becauſe the neck of the matrix hath a narrow paſſage, and the dogs yard doth ſwell in coupling, and the ſeed is cleaved in them, which happeneth unto them by reaſon of their dryneſs The dryneſs doth ſtraiten the parts, and moiſture doth make them thick.

LXXIII. *Why are dogs only mad in Summer?*

By reaſon of their dry diſpoſition, they are very dry by nature, and moſt of all in ſummer. And therefore when their humidity is heated, and dry, they are ſet on fire, and ſo they are mad, like unto frantick men: And therefore their foam at the mouth is moiſt, dry, and venemous; or it is manifeſt that it is inflamed, either by often breathing, or by fiery eyes, or by gaping of their mouth, which they have always open to take air, or elſe becauſe their tail groweth crooked with dryneſs, and falleth away. They are moſt raging which are moſt dry. Some ſay that the Canicular-ſtar, through its influence, doth cauſe them to go mad.

LXXIV.

LXXIV. *Why are they leſs grieved which become blind on a ſudden againſt their will, then they which by election?*

Becauſe that ſuch as on a ſudden ſuffer it, have their mind turned another way; but thoſe which by choice and election have their mind wholly upon the thing which is out, do know what they ſhall ſuffer, and therefore ſuffer greater torment.

LXXV. *Why do ſuch as carry burthens go ſinging?*

Becauſe the reaſonable ſoul is delighted with muſick, and therefore turned unto it doth feel the leſs weight. And in like manner anſwer, when the queſtion asked, why in Funerals, Bells, Drums and Flutes are uſed; and why multitudes of men reſort unto ſuch as mourn, or be ſick, and uſe divers ſpeeches unto them: for the mind being occupied and intentive to the words, doth feel the grief leſs, and therefore Comedies and Stage-plays were invented in times paſt, to withdraw the mind.

LXXVI. *Why do the Ethiopians for the moſt part die of an ague? and why are thoſe that are blear-ey'd ulcerated?*

Theſe are hot and dry, and there is a kind of reſolution of elements in them; and that little humor which is in them being conſumed, it happeneth that the other elements are diſſolved. The heat goeth away for want of meat, and the cold riſeth up through the abſence of heat. Drineſs doth reign through the conſumption of moiſtneſs; and for that cauſe dead carkaſſes are cold and dry. And therefore *Homer* did know that in dead bodies two elements did flee away, that is, the higheſt and thinneſt, and two remained; there went away fire and air, and there remained water and earth, that is, drineſs and coldneſs. They are exulcerated and bliſtered in the blearneſs of their eyes, becauſe that the blood is made full of choler by the inflammation which doth eat the eyes with its ſharpneſs.

LXXVII. *Why are ſuch always athirſt that have the Dropſie?*

Becauſe that moiſture is ſalt, and paſſeth not away, but doth putrifie, and dry the mouth of the ſtomack; and they have ſmall Fevers withall. Further, look how much more the belly is puffed up, ſo much the more the reſt of the body is dried, ſeeing it is not naturally nouriſhed, and doth wax

feebler and feebler; for much of the food turneth into water, and encreaseth the disease.

LXXVIII. *Why do we in the beginning of a banquet, and before we be full, sit close; and before the end of the banquet we take more room, and think our selves pressed?*

Because that in the beginning all which sit desire, and have an appetite unto the meat, and therefore have an eye unto that which is on the Table, and all do fall to it. But after they are well satisfied, one boweth one way, and another another, and have no care at all of that which is before them; and by this means after meat we take more room.

LXXIX. *Why, in whatsoever place we have hairs, wax they grey, save under the arm-pits?*

Because that place is hot, because it is thick of arteries, sinews and veins, and is also thin, and therefore doth always void the excrements of flegme, and therefore doth sweat always.

LXXX. *Wherefore, if flegme be cold, and thick, and clammy, and likewise black choler cold and thick, but much less then flegm, yet a quartane ague is longer then a quotidian?*

Because that flegm, although it is cold, and much of it, yet it is moist, and moistness is easily altered and changed. Black choler, or melancholly, is cold and dry, and therefore is hardly altered or changed They deceive therefore with the likeness of cold, and abundance of choler, and do hide some contrary quality. Furthermore, flegm is more agreeable unto nature then melancholly; and therefore when a mans health doth perish with hunger, nature doth turn flegm into nutriture. And therefore when it is a quotidian ague, she turneth all the profitable flegm into nourishment; and that which is unprofitable putrifieth, and kindleth an ague.

LXXXI. *Seeing that there are four humors which do sometimes putrifie, wherefore are they only but three agues, and not four?*

Because that blood naturally is a nutriment of the body; and when it doth abound, it causeth a repletion only. If it be corrupted, it remaineth blood no longer: for being heated, it is changed into yellow flegm: Therefore the other humors abounding, breed diseases, and especially about the skin, as serpentine ulcers, and cancers two kinds of leprosie:

and

and when they be corrupted, they breed agues.

LXXXII. *What is the reason that the external parts of the bodies of lovers are sometimes cold, sometimes hot?*

Because that when they conceive any grief or dolour against their well-beloved, the natural heat passeth away with the blood into the internal parts of the body, whereof it cometh, that the outward parts are cold, and for the same cause they become pale and sad. But when they receive any good hope of their lover, or be greatly angry, then the heat with the blood goeth to the skin, and becometh hot and ruddy. And for the self-same cause, Painters do paint Love to be sometimes sad and quiet, sometimes fleering and laughing, a very boy and child, because that lust is vehement, but dureth not long, the affection in lawful friends is durable; as in fathers towards their children, and wives towards their husbands: but love doth not last. And it happeneth oft among such as are unknown the one to the other. The other disposition and affection is firm and stable; and immoderate love is vehement, and like unto a mad-man: They faign love to be a firebrand, and to have wings, because that the minds of lovers are in suspence, and hang doubtfully, and are inconstant, like birds; and then their heat burneth their heart with an incessant and vehement care of that which they love. He holdeth a sword in his right hand, and in his left a quiver, with many arrows; because that in the beginning love doth arise from one beam, and glance of the eye; for he doth see and desire at the same time: and as soon as he doth desire, the lover sendeth continual beams of the eye towards that which he loveth: And those beams are like unto arrows, because the lover doth dart them into the body, there are arrows in the quiver, because that those which love send forth secret beams and glances of the eye. As the wind doth kindle the fire, so custome doth kindle love: for properly love doth not rise of custome: for if it were so, then of necessity custome should always breed love; but the beginning of love is sudden. He is naked, because that desire happeneth without any mean; for no man loveth by another, nor privily, nor whom he knoweth not. And therefore Carvers do sometime carve Kings and Gods naked for honours sake, there-

by

by to ſhew, that they have no hidden vice lurking in their breaſt, but that their thoughts are open and ſincere. Love is not one, but many, either becauſe there are divers lovers of things (for they love not a like) and *Plato* ſaith, that love is the beſt with many heads; or elſe becauſe (as the ſame *Plato* ſaith) the ſame love falleth under many lovers. Love hath *Venus* for his Mother; that is, ſenſuality and luſt: and by the Image of *Venus* they fain unlawful deſire. Love is ſaid to have been in love with *Erynnis*, a fury of hell, becauſe that many have loved wickedly, and been in thrall to wicked affections, as I have declared in my ſecond book of Allegories, which I made of their fained ſtories.

LXXXII. *VVhy d ſome die in a Plague, and ſome not?*

This proceedeth of their diſpoſition of body: for if a man have a body full of evil humors, the air which is corrupted doth enter into, and corrupt that little good humor which is left in him, and ſo all the humors being corrupted, he muſt needs periſh. But if a man have not many ſuperfluities, and doth abound with good humors, he is either not at all, or not much offended with the Plague. That the diſpoſition of the body is the cauſe of the effect, it doth appear by the example of external things. The Oak is not eaſily ſubject to alteration, nor is it eaſily ſet on fire: Reeds and Ruſhes are much more apt to receive fire, and ſtraw more then they, but if you take wet ſtraw, and green reeds, and very dry oak powdred over with brimſtone, you make that fit to burn which is not fit. By this example you may reſolve another Queſtion, How cometh it to paſs, that wearineſs doth rather breed a Quotidian Ague, then that which breedeth of putrefaction, or that which is called Habitual: For, we ſay, that this doth proceed from the diſpoſition of the body; for he had not any ſuperfluous natural ſpirits, or humors. All things which are ſound and ſolid are dry: and the cauſe is the ſame, why the heat of the Sun doth provoke ſleep in ſome, and in ſome other not; for he, in whom there is not much flegme, that being diſperſed, doth moiſten the head, and then he is in a ſleep: but ſuch as have dry heads, are kept more awake, becauſe they are made more dry.

LXXXIV. *Why doth the Sun make a man black, and make dirt white, and make wax ſoft, and the dirt hard?*

By reaſon of the diſpoſition of the ſubſtances which do ſuffer. All humors, flegme excepted, when they are heated above meaſure, do ſeem black about the skin: but dirt being full, either of Salt-peter, or other ſalt liquor, when then the Sun hath conſumed its dregs and filth, doth become white. Again, when the Sun hath drawn and ſtirred up the humidity of wax, it is ſoftned: but in dirt the Sun doth conſume the humidity, which is very much, and ſo doth dry it, and make it hard

LXXXV. *Why do ſuch as are ſick of the Jaundies go to ſiege; and why is their excrements white?*

Becauſe that yellow choler is ſpread over all their bodies, as their eyes do ſhew, and their skin: for it doth not flow into the inward parts, as by nature it ſhould, and by that reaſon their excrement is not coloured, nor doth not provoke them to the ſtool with its ſharpneſs, which in the guts it would do. And therefore Phyſick imitating nature, as all other arts do, when the Patient is in danger, doth help the part affected.

LXXXVI. *Why have ſuch a very black skin for a time, which have a continual ague, after the time of judgment, which the Phyſitians do call* Criſis?

That doth happen through continual yellow choler, the which being burnt, and a duſt, by the rigour of the diſeaſe, turned into black choler. And ſo in that time of judgment being driven and repulſed by nature to the skin, it doth die: As alſo the skin is white in leproſies; that colour is hard-diſſolved, by reaſon of the thickneſs of that humor.

LXXXVII. *Why do black choler, coming unto the paps, or to the ſhank, work a corroſion, or gnawing, or waſting; and in thoſe which are melancholly, it doth not work the like, although it fly to their brain?*

Becauſe there are many great veins in the paps, by reaſon of ingendring of milk, and therefore ſtore of that humor doth run thither; and likewiſe unto the ſhank, becauſe it goeth downward; but into the brain, becauſe it is above, and ſo becauſe it hath very ſmall veins, ſmall ſtore of choler doth

doth descend, and which hath only power and force to prick, and not to gnaw and eat. Moreover, the brain is cold and moist, whereby it is after a sort contrary to the disposition of black choler, and doth mollifie it. That therefore which is properly called black choler, doth breed an eating and gnawing canker in the paps, in the shank, a boile, or sore hard to be cured, which of eating is called *Nomades*. In the brain it doth breed a mad fierce melancholly: but that which is not properly black choler, but a melancholly humor, causeth a swell only, which is like a canker, but doth not gnaw and eat, and doth also breed a quiet and peaceable melancholly.

LXXXVII. *Why do those vessels which by the Greeks are called* Bautralia *(a kind of a vessel or drinking glass with a narrow strait mouth) when they are filled with water make a certain noise proper unto themselves, and thereupon have their names given them, as other feigned names of sounds, as in the water Plotsher, and such like?*

Because that when such a vessel is without water, it is filled with air, which is a most thin body: and therefore when the water is on a sudden poured into it, with its heat it doth follow and beat out the air, which is thin, and excludes it utterly; for they cannot both stay in the glass or vessel until it be full. For the Philosopher doth shew that two bodies cannot at one time possess and occupy the same place. And therefore when the air is on a sudden thrust upward thorow straits, a sound or noise is made of necessity, and that not one but many, for then is as it were a fight betwixt both: for the water doth press down the air, and the air lifteth up the water: and although that be done successively, yet there is oftentimes a noise.

LXXXVIII. *What is the reason that when we put our finger on the mouth of a watering garden pot, the water will not run out at the bottom; and fingers being taken away, it runneth presently?*

Because that when our finger is taken away from the mouth of the pot, the air entring in, doth thrust down the water which of his own nature doth go downward, and so goeth out at the bottom. And this is the reason of all mechanick Engines and Instruments made by air and water, as Clocks and Hour-glasses made by water.

LXXXIX, *Why doth wine and water given out of ſeaſon unto the ſick of an Ague, cauſe a great diſtemperature of the brain: For theſe two are contrary: for the water is cold, and the wine hot?*

I ſay then, that the wine, being apt to aſcend, doth burn the brain at the time that it is deſturbed and diſtempered with the ague. And we ſee alſo many which are in health, if they uſe much wine, to be ſcarce well in their wits. But water doth ſtop the paſſages of the body, by which the ſpirits (wich are the inſtruments of the ſoul) are diſſolved, and ſo cauſe them to become more thick and groſs, and more corrupt and putrified, which breedeth the ague. And oftentimes water being overcome by the ague, becometh its nouriſhment; as we ſee in a Smiths forge, where a little water doth kindle the fire and make it burn more.

XC. *Why have women, and children, and gelded men, ſhrill and loud voices?*

Becauſe through abundance of humidity their artery is not ſtretched wide. And therefore as a ſmall flute or pipe giveth a ſmall ſlender ſound; ſo the artery in them which is ſtrait and narrow: for it is the property of heat to make wide and looſe; and women and eunuchs be cold.

XCI. *Why are children ſtricken with a planet in ſummer?*

They are ſick of a weak and lingering ague, and their eyes ſink hollow in their head, and they become weak and feeble, and ſleep very little; and ſome of them have a flux, becauſe children are tender, and eaſily ſuffer, and have great ſtore of flegme in the head, as we have ſaid; And therefore the flegme being overmuch heated with great heats and alſo putrified, doth enflame an ague; whereupon the griſtles of the brain are ſet on fire, and therefore they ſleep little? and that fire deſcending by the arteries of the heart, and ſetting on fire the lively ſpirits, doth kindle an ague without putrefaction. And ſeeing that much choler ariſeth of an ague, thereby, it falleth out, that the choller gnawing and eating the belly and guts, the flux, or running of the belly ariſeth. It is moſt plain, that the cauſe of that alteration is in the brain, becauſe that cooling medicines are applied unto the head, and ſuch as are good to quench that fire. And ſome of ripe years are ſick of the ſame diſeaſe, that is, ſuch as have flegme

and

and choler heaped in their head, which doth putrifie, by the very breathing thereof, and after a manner, by the fiery air the ſpirits are ſet on fire.

XCII. *VVhy are round ulcers hard to be cured?*

Becauſe they breed of ſharp choler, which hath a force of eating and gnawing. And becauſe it doth run dropping and gnawing, it doth make a round ulcer; and for that cauſe it requireth in medicaments which dry and burn. And this the Phyſitians do ſpeak. The natural Philoſophers do ſay, it cometh to paſs becauſe there is no beginning where the miſchievous impoſtume doth begin; for in a circle there is neither beginning nor end; and when they are burned by the Phyſitian, then they take another ſhape.

XCIII. *VVhy is honey ſweet unto all men, and yet ſeemeth bitter unto ſuch as have the Jaundies?*

Becauſe they have much bitter choler over all the body, and which aboundeth in the tongue. And therefore it hapneth when they do eat honey, that the humors are ſtirred; and the taſte it ſelf, when he hath felt the bitterneſs of choler, breedeth an imagination that the honey is bitter.

XCIV. *VVhy have very angry men fiery eyes?*

Becauſe the blood about their heart is fervent, and the ſpirits hot; and therefore the ſpirits being very ſubtil and pure are carried upward, and by the eyes which are clear they ſhine, and have bloody vapors aſcending with them; and thereupon their face appeareth red: which *Homer*, not being ignorant of, ſaith, *and his eyes were like a burning flame.*

XCV. *Why doth water caſt upon Serpents cauſe them to flee?*

Becauſe they are cold by nature, and dry, and have but little blood, and therefore they flee from exceſſive coldneſs. And that they be of this quality, it appeareth, becauſe they ſeek for dens and ſecret places of the earth in winter, as being warm places: and at Sun ſet, they flee the air for the part as cold: And again in Summer, becauſe the bowels of the earth are cold, they flee from them, and go into hot places.

XCVI. *VVhy doth an egg break if it be roaſted, and never break if it be ſod in water?*

Becauſe

Becauſe that when its moiſtneſs cometh near unto the fire, it doth heat overmuch, and is burned, and thereby doth breed much wind, the which through the ſtraitneſs of the places doth ſeek a way out, and ſo breaking the ſhell, doth flee out. The like is in tubs and earthen veſſels, when new wine doth boil in them. Alſo too much flegme doth break the ſhell of an egg in roaſting, which doth often happen in earthen pots overmuch heated and burned; and therefore the common people do wet an egg when they purpoſe to roaſt it. Hot water, through its ſoftneſs, doth ſeparate the humidity by little and little, and diſſolve it through the thinneſs and paſſages which are in the ſhell.

XCVII. *Why do men in the act of carnal copulation after a ſort wink, and ſuffer ſuch-like alteration in the other ſenſes?*

Becauſe they being overcome with the effect of that pleaſure, they do comprehend it the better, as it were winking with their eyes. They are not lifted up, nor do carry the wind abroad into the air with the ſenſes whereby they could leſs feel thoſe corporal affections.

XCVIII. *Why have ſome medicines of one kind contrary force, as experience doth teach, Maſtick doth expel, diſſolve, and knit; alſo Vinegar doth both cool and heat?*

Becauſe there are ſome ſmall inviſible bodies in them, not by confuſion, but by interpoſition. As ſand moiſtned, doth clog together, and ſeemeth to be but one ſubſtance or body, yet in truth there are many ſmall bodies in the ſand. If this be ſo, it is not abſurd that contrary-qualities and vertues ſhould be hidden in maſtick in divers parts of it, and not confounded with it, becauſe that nature hath given that law unto thoſe bodies.

XCIX. *Why do our privy members ſwell when we hurt one of our toes?*

Becauſe that nature, providing for thoſe things which belong to the body, doth ſpeed to help thoſe parts which are grieved: and becauſe ſhe hath the moſt profitable and nouriſhing of all the humors for her waggon, it is requiſite when ſhe doth deſcend unto the toe, together with the blood, that thoſe veins be filled which are about the privy members

members in thoſe parts which are about thoſe veſſels which are called *Adenes* of the Greeks, which are little round kernels. Therefore an immoderate conſtipation doth cauſe inflamation and ſtanding up: and that privy-member is called *Inguen*, borrowing its denomination of the place it ſelf.

C. *Why hath not nature given birds a bladder for a receptacle for urine, and kidneys?*

Becauſe they did want much moiſture to give matter for feathers to grow, and that alſo they do conſume with the exerciſe of flying. Neither do they piſs at all: and when they drink they void very moiſt dung.

CI. *Why have children gravel breeding in their blader, and old men in their kidneys and reins of the kidneys?*

Becauſe children have ſtrait paſſages in the kidneys: and an earthly and thick humour is thruſt with violence by the urine from the faſhion of the Moon, even unto the bladder of the urine. The bladder hath wide conduits and paſſages, giveth room to the urine to go out, and alſo place to the humour, whereof the gravel is ingendred, to wax thick, and ſeat it ſelf, as the cuſtome of it is. But in old men it is contrary for they have large and wide paſſages of the reins of the back and kidneys, whereof it cometh to paſs that the urine may paſs away, and the earthly humour congeal and ſink down. The colour of the ſtone doth ſhew the humour whereof the ſtone doth ariſe.

CII. *Why if the ſtone do congeal and wax hard through heat, (children are hot) and by the ſame reaſon it is done in cold men; for there is not ſo much cold to be granted, as there is ice or ſnow; for which extreme cold, the kidneys would periſh; yet we uſe not contrary things to diſſolve coldneſs, but like things, that is hot things, as Parſley, Fenel, and ſuch like?*

They ſay then that it falleth out, that by exuſtion, parching, and ſcorching, the ſtones do crumble into ſmall ſand; as in earthen veſſels, which when they are over heated and roſted, they become ſand. And by this means it falleth out, that ſmall ſtones are voided together with ſmall ſand, in making water; and ſometimes it falleth out, that cold drinks do thruſt out the ſtone, the kidneys being ſtretched, and caſting

ing it out by a garter Lask by vertue of easing the belly of his burthen. And besides this, it falleth out, that an immoderate heat of the kidneys or reins of the back, by reason whereof the stone doth grow, is quenched with coldness.

CIII. *VVhy is the curing of an ulcer or bile very hard, in the Kidneys or Bladder?*

Because that the urine being sharp, doth exulcerate the wound, which good and fit medicaments do cover and skin. Ulcers are harder to be cured in the bladder than in the kidneys, because urine doth stay in the bladder, and doth run away from the kidneys.

CIV. *VVhat is the reason that in bathing vessels, the hot water when it is stirred, doth seem more hot unto us, and almost burn our bodies?*

Because that when we go down into those baths, the water it self doth suffer, that is, when the water doth heat our bodies, the water after a sort is made cold by us. We have learned that whatsoever doth work in generation and corruption, the self-same without all doubt doth suffer; The water then being in some sort cooled, doth not heat alike; and we being accustomed unto it, do not feel the heat as we did in the beginning, because that the immoderate heat of it, is diminished. If then stirring the hot water, more fiery hot water be added unto it, which neither hath yet wrought nor suffered any thing of the body which is in the water, that will seem very hot, and scalding, in respect that working it doth also suffer, and by-little and little doth lose his heat as the first did.

CV. *How is it, if whatsoever be moved is the hotter for it, and especially in a hot air and place; yet when the air is beaten and stirred, it doth seem colder unto us, and especially in summer, when the heat of the sun is most hot?*

For this doth seem contrary unto the others: for hot water did seem hotter unto us by moving, and here the hot air doth seem colder when it is stirred and moved, I say therefore, that it is a common thing, that that which is moist and principallest in any thing, either in quality or vertue, doth overcome and change that which is lesser and weaker; and that which is the stronger, doth somewhat suffer again in doing. Therefore the hot water, when it is very hot, sticking unto

the hot body, is ſomewhat cooled, and doth not keep the ſame quality. The air then, which doth compaſs us about; being hot in Summer, like unto the water, compaſſing our bodies is heated ſomewhat by us, which are hot through the heat of the time of the year, and doth likewiſe heat us: As linnen garments do, the which being firſt cold, then being made hot by us, do then heat us again. When we do then ſtir the air, that air which was before heated by us is driven away and another which is not yet heated, doth ſucceed, which ſeem-cold unto us.

CVI. *Why do thoſe ſores which do breed in the ball of the eye, ſeem white, when they have left growing and are cold, and others do not ſeem ſuch as grow out of the ball?*

Becauſe that through the ball of the eye only the ſpirit of ſeeing doth go out, the which is bright and clear. Therefore in the white of the eye, when the wound doth make thick the paſſage of the covering of the eyes which is like a horn, the ſpirit of the ſight cannot iſſue out; whereof it cometh to paſs that much of it being there gathered together, it doth make the wound light and clear, and ſhew the wound white; And becauſe that by reaſon of the thickning of the ſight, the ſpirit cannot go out, it falleth out they cannot ſee.

CVII. *Why do chaff and ſtraw keep water hot, and ſnow cold, which are contrary in quality?*

Becauſe the nature of chaff doth want a manifeſt quality, & is ſaid of ſome to be without quality. Seeing therefore that of their own nature they can eaſily be mingled and conſumed with that which they are next unto, they eaſily alſo take the ſame nature unto them; and therefore being put into hot things, they are eaſily hot, and do heat again, and keep hot and contrary, being made cold of the ſnow and making the ſnow cold, do keep its coldneſs. So wax and oyl will eaſily be conſumed, and made one with another thing, and are alſo without quality, and do help the quality of that which is mingled with them, as being made one with them.

CVIII. *Why do the ſtars and heaven ſeem cleareſt in the bright winter time?*

Becauſe either the air, which doth compaſs us, or that which is higher, is made thin, and purged with winds and

ſhowers

ſhowers of rain, and by that means our ſight doth ſee both further and clearer. The like is manifeſtly ſeen in running rivers? for ſuch things as are in them, are far better ſeen than in the thick ſtanding puddle water, where either nothing is ſeen or confuſedly.

CIX. *VVhy have we oftentimes a pain, and do quake in making water?*

Becauſe that ſharp choler iſſuing out, and pricking the bladder of urine, doth provoke and ſtir up the whole body to eaſe the part offended, and to expel the humor moderately. This doth happen moſt of all unto children, becauſe they have moſt excrements, by reaſon of their often filling.

CX. *VVherefore are griefs greater in the night than in the day?*

Becauſe the mind being then idle, and at reſt with it ſelf, is neither buſied with the ſight nor hearing, nor occupied with any other ſenſe, and doth nothing at all, nor is urged to any external action, and thereupon is much more touched with the feeling of any trouble or grief. It is very plain that the mind doth leſs feel the griefs of the body, when it is drawn abroad by external work, ſeeing that in ſickneſs, and other like accidents the company and familiarity of friends, and communication, and tales telling, do make their troubles and griefs more light and tollerable. Men have marked, that Nature doth leaſt work by day, in digeſting of meats, in altering of humors, in making of blood, in growing, and ſuch like operations: but the mind is then moſt occupied in his action; as in the five ſenſes, the motions of the parts of the body, the imagination, in thought, in memory: and contrary in the night than Nature worketh moſt, and the mind leaſt.

CXI. *VVhy are not children, and eſpecially infants, ſo eaſily ſhaken and put out of joynt as men?*

By reaſon of their ſoftneſs, and yielding to the earth, they do diſſolve its hardneſs, that can work no further. Men therefore, having a hard body, becauſe they do reſiſt the hardneſs of the earth or ſtone they do increaſe the vehemency of the blow, and force the ſtones to work againſt themſelves, as being hard themſelves. And for the ſame reaſon a Spunge yielding, is not broken: but glaſs, an earthen pot, or any

ſuch other hard body is broken with a fall. And by this alſo we learn, why a vehement blaſt of wind doth overthrow an Oak, and not a Reed, becauſe that an Oak being hard and ſtrong, and great, doth reſiſt the wind, and ſo makes its force more ſtrong: but the Reed, being light, and ſoft, and ſmall, yielding hither and thither to the wind, doth break its force, ſo a wreſtler ſtriving againſt his companion, doth increaſe his force and yielding ſometimes, and bowing with him, doth ſooner break his vehemency.

CXII *Why do infants hearing their nurſes ſinging, ceaſe their crying and ſleep preſently after?*

Becauſe that the ſubſtance of muſick, as being a ſcience (and all other arts) are ingrafted naturally in the mind, as heat is in the fire. As *Plato* doth ſay, our minds do reſemble ſciences, and not learn them. And therefore the mind hearing ſuch a ſong, in that he doth remember, cauſeth the infant to be quier, and in that he taketh pleaſure, it doth draw on ſleep. For not being infected with the company of the body, he perceiveth thoſe ſciences very plainly; and being ſomewhat drowned into the body, falleth in ſome oblivion of them.

CXIII. *Why do nurſes rock, and move their children when they would draw them to ſleep?*

To the end that the humors being ſcattered by moving, may move the brains; but thoſe of more years cannot endure this.

CXIV. *Why do ſome drunkards ſee double?*

Becauſe the muſcles of the ſight being more or leſs filled and by the ſelf-ſame means weak and feeble, do draw and wreſt one eye upward, and the other downward, and by that means the beams do not look one way at once, but towards divers places and bodies: and therefore each of the eyes uſing a private Office and a duty of ſeeing, doth cauſe a double ſight.

CXV. *Why are boys apt to change their voice about 14 years of age?*

Becauſe that then nature doth cauſe a great and ſudden change of age. Experience proveth this to be true: for at that time we may ſee that womens paps do grow great, to hold & gather milk, and alſo thoſe places that are about the hips

in

in which the young fruit ſhould remain, Likewiſe, mens breaſts and ſhoulders, which then bear great and heavy burthens: Alſo their ſtones in which their ſeed may increaſe and abide: and his privie member, to ſet out the ſeed with eaſe. Further, all the whole body is made bigger, and dilated, as the alteration and change of every part doth teſtifie; and the harſhneſs of the voice and hoarſneſs; for the rough arrery or windpipe being made wide in the beginning, and the exterior and outward part within, unequal to the throat, their air going out at the rough, unequal, and uneven pipe, doth become unequal and ſharp, and after a ſort hoarſe, like unto the voice of a Goat, whereof it hath its name *Brancus*. The ſame doth happen unto them into whoſe rough artery any diſtillation doth flow; It happeneth by reaſon of the dropping humidity that a light ſmall skin, filled unequally, cauſeth an uneven going forth of the ſpirit and air: Underſtand, that the wind pipe of Goats is ſuch, by reaſon of the abundance of humidity The like doth happen unto all ſuch as Nature hath given a rough artery, as unto Cranes. After the year of fourteen they leave off that voice, becauſe the artery is made wider, and receiveth his natural evenneſs and equality.

CXVI. *Why doth oyl being drunk, cauſe one to vomit, and eſpecially yellow choler?*

Becauſe that ſeeing it is light, and aſcendeth upward, it provoketh the nutriment in the ſtomack, and lifteth it up; and ſo the ſtomack being grieved, ſummoneth the elective vertue to vomit, and eſpecially choler, becauſe that is light, and conſiſteth of ſubtil parts, and therefore it is the ſooner carried upward: for when it is mingled with any moiſt thing it runneth into the higheſt room.

CXVII. *Why doth not oyl mingle with moiſt things?*

Becauſe that being plain, ſoft, and conſtipate in it ſelf, it cannot be divided into parts, and ſo cannot be mingled. Neither if it be put upon the earth, can it quickly enter into it.

CXVIII. *VVhy is water and oyl frozen in cold; VVine and Vinegar not?*

Becauſe that oyl being without all quality, and fit to be confounded with any thing, is cold quickly, and ſo extream-

ly that it is moſt cold: Water, being cold of nature, doth eaſily reez, when it is made colder than its own nature. Wine being hot, and of ſubtile parts, is not ſo ſoon cold: but vinegar being of moſt ſubtile parts ſuffereth no freezing.

CXIX. *Why do contrary things in quality, bring forth the ſame effects?*

That which is moiſt, is hardened and bound a like of heat and of cold, ſnow and liquor do freez with cold, a plaiſter, and gravel in the bladder, are made hard with heat. That is ſo indeed, but by a diverſe action. The heat doth conſume and eat the abundance of moiſture; but the cold ſtopping and ſhutting with its overmuch thickneſs, doth wring out the filthy humidity; like as a ſponge, wrung with the hand, doth caſt out the water which it hath in the pores and ſmall paſſages.

CXX. *VVhy doth a ſhaking or quivering ceaſe oftentimes, when any fearful matter doth change, as a great noiſe or crack made, the ſudden downfall of water, or a great tree?*

Becauſe, that oftentimes the humours, being digeſted and conſumed with time, and made thin and weak, all the heat vehemently, and ſuddenly, and ſharply flying unto the inward parts of the body conſumeth the humors which cauſeth the diſeaſe, doth diſſolve it. Treacle hath this effect, and many ſuch like, which are hot and dry, when they are taken after concoction.

CXXI. *VVhy do ſuch fall which do turn round, if they be not uſed to do it?*

Becauſe they do diſturb the animal ſpirits which are in the brain, and toſs them up and down together with humidities. They then be made leſs apt and fit to receive the ſenſible and motive power: and do not ſuffer any action to go to the muſcels of the ſinews: whereby it falleth out, that the weight of the body, as not being born up and ſupported by the ſoul, is thrown on the earth: and for the ſame cauſe they ſeek darkneſs, becauſe the ſpirit of ſeeing is diſturbed and troubled, and cannot work like the other ſenſes. But this doth not happen unto ſuch as are accuſtomed to turn moderately, and by little and little cuſtom doth breed this: for the ſoul and nature are not ſtranger the one to the other, but in time are as it

were

were reconciled: for that which is done by little and little, and without intermiſſion, is hidden from the ſenſe: and after that it hath often eſcaped, falleth not as a ſtrange thing unto nature, who was wont to receive it.

CXXII. *Why do ſteel glaſſes ſhine ſo clearly?*

Becauſe they are lined on the inſide with white lead, whoſe nature is ſhining; the which being put to the glaſs, which is alſo ſhining, doth ſhine much more; and caſting his beames thorow the paſſages of the glaſs, doth double that which is in the ſuperficial parts of the glaſs, and without the body of the glaſs, by that means the glaſs is very ſhining and clear.

CXXIII. *Why do we ſee our ſelves in glaſſes and clear water?*

Becauſe that the quality of the ſight paſſing unto bright bodies, by reflection doth return again by the beams of the eyes, to the image of him who looketh on it. That qualities do go forth and paſs from the face, as it is not abſurd, they do ſhew which remain neer unto trees, becauſe they are wont to look green. For the green quality of green leaves paſſeth to the face of it ſelf: likewiſe going unto the running water doth make it ſhew green.

CXXIV. *Why do hard dens, and hollow places, and high places, ſend back the likeneſs, and ſound of the voice?*

Becauſe that ſuch places alſo by a reflection, do ſend back the image of a ſound: for the voice doth beat the air, the air the place, the which, the more it is beaten, the more it doth heat, and thereby doth cauſe the more vehement ſound of the voice. Moiſt places, and as it were ſoft, yielding unto the ſtroke, and diſſolving it, give no ſound again, for according unto the quality and quantity of the ſtroke, the quality and quantity of the voice is given, which is called an Eccho. Some do idly fable that ſhe is a goddeſs: ſome ſay that *Pan* was in love with her, which without doubt is falſe. He was ſome wiſe man who did firſt deſire and ſearch out the cauſe of that voice: and as they which love, and cannot enjoy their love, are grieved; ſo in like manner was he very ſorry until he found out the ſolution of that cauſe. As *Endyminon* alſo, who firſt found out the courſe of the Moon, watching nights, and obſerving her courſe, and ſearching her motion, did ſleep in the day time; and therefore they do fable that he was belo-

ved of the Moon and that ſhe came to him when he was aſleep, becauſe ſhe did give unto the Philoſophers the ſolution of the cauſe of her ſelf. They ſay alſo, that he was a ſhepherd, becauſe that in the deſert and high places he did mark the courſe of the Moon. And they gave him alſo a Pipe, becauſe that the high places are blown with the Winds : or elſe becauſe he ſought out the conſonancy of Figures. *Prometheus* alſo being a wiſe man, ſought out the cauſe of the Star which is called the Eagle in the Firmament? his nature and place, and when he was, as it were waſted with the deſire of learning, then at the laſt he reſted, when *Hercules* did diſſolve unto him all doubts with his wiſdom.

CXXV. *What is the reaſon that if you caſt a ſtone into a ſtanding water, which is on the overmoſt parts of the earth, it makes many circles ; and not if the water be deep in the earth ?*

Becauſe that the ſtone, with the vehemency of the caſt, doth purſue and follow the water from every part of it until the ſtone come to the bottom. But if there be a very great vehemency in the throw, the circle is the greater, the ſtone going down unto the earth ; and drawing down the water with it, cauſeth many circles. For firſt of all it doth drive the overmoſt and ſuperficial parts of the water into many parts, and ſo going down always unto the bottom again, dividing the water, it maketh another circle, and this is done ſucceſſively untill the ſtone reſteth. And becauſe the vehemency of the ſtone is ſlackned ſtill as it goeth down, of neceſſity the laſt circle is leſſer then the firſt, becauſe that with the ſtone, and alſo with the blow, the water is divided.

CXXVI. *Why do ſome think that laughter proceedeth from the ſpleen, affirming, that it is not like that they laugh not much, whoſe ſpleen is corrupted, as they whoſe ſpleen is ſound, but ſay, that ſuch are very ſad ?*

Truly, I think, that the cauſe of laughter is incidentally, and not properly in the ſpleen; for if it be ſound and perfect, it doth draw from the liver melancholy humors whereof it proceedeth, that when the pure blood, without many dregs, doth go both throughout the whole body, and alſo into the brain, it doth delight both nature and the mind, and doth make men merry like unto wine, and bring men to a quiet-

neſſe

neſs and tranquility, and ſo of that laughter is moved.

CXXVII. *Why do not Males bring young ones?*

Becauſe they do proceed of a divers kind of beaſts, and ſo then the mixtion of the ſeed differing in quality & quantity, begetting a certain other thing beſide that which is firſt, doth mar and aboliſh the nature of thoſe things which firſt were, As the mingling of white and black, aboliſhing the colour of extreams, breedeth another colour which is dark and dun, which is none at all of the extreams. Therefore the ingendering quality is aboliſhed, and the aptneſs of receiving forms.

CXXVIII. *Why are ſuch as are deaf, by nature dumb?*

Becauſe they cannot ſpeak, and expreſs that which they never heard. Some Phyſicians do ſay, that there is one knitting and uniting of ſinews belonging unto the like diſpoſition: But ſuch as are dumb by an accident, are not deaf at all; for then there ariſeth a local paſſion.

CXXIX. *Why are ſome ſtiff after meat which are laſting?*

Becauſe they abound with choler, and ſo do heap up a ſowr ſharp humour. Therefore the parts of the body, being nouriſhed after meat, drive away from them the choler of the skin and ſo that ſtiffeneſs doth riſe, that is, choller gnawing, and biting thoſe parts, and ſtirring them up to purſue himſelf,

CXXX. *Why do not Swine cry, when they be carried with their ſnout downward?*

Becauſe that above all other beaſts, they bend more than other to the earth. They delight in filth, and that they ſeek, and therefore in that ſudden change of their face, they be as it were ſtrangers; and being amazed with ſo much light, keep that ſilence. Some ſay that their wind-pipe doth cloſe together by reaſon of the ſtraitneſs of it, when they lie with their face upward.

CXXXI. *Why are Swine delighted with dirt?*

As the Phyſitians do ſay, they are naturally delighted with it, becauſe they have a great liver, in which deſire is, as *Ariſtotle* ſaith, that the wideneſs of his ſnout is the cauſe; for he hath ſmelling which doth diſſolve it ſelf, and as it were ſtriving with ſtench.

CXXXII. *Why doth itching riſe when an ulcer doth wax whole, and flegme ceaſe?*

Becauſe

Becauſe the part which is healed and made ſound, doth purſue the reliques of the humor which remaineth there againſt Nature, and which was the cauſe of the bile: and ſo going out through the skin, and diſſolving it ſelf doth cauſe the itch.

CXXXIII. *Why are thoſe diſeaſes and accidents longeſt, and moſt grievous, which do moleſt one eye, and not both?*

For two cauſes. Becauſe the running fluxion is heaped up at one eye only: for whatſoever is divided into many, is weaker than it ſelf, or of a leſſer ſtrength. Or elſe, becauſe that when the whole eye doth move it ſelf in its actions, ſo oft it doth force the ſick eye to move alſo; and the medicaments of every diſeaſed part, doth conſiſt in quietneſs.

CXXXIV. *Why doth a man ſneeze more often and more vehemently than a beaſt?*

Becauſe he doth uſe more meats and drinks, and of more divers ſorts, and that more than is requiſite; the which, when he cannot digeſt as he would, it doth gather together much air and ſpirits, by reaſon of much humidity, the ſpirits being then very ſubtil, aſcending unto the head, it forceth the man oft to avoid it, and ſo cauſeth ſneezing. And it makes a noiſe, becauſe a vehement ſpirit or breath paſſeth thorow the conduits of the noſtrils, as belching by the ſtomack or a fart from the belly, the voice by the throat, and a ſound by the ears.

CXXXV. *Why do dead mens hair and nails grow for a while?*

Becauſe that the fleſh rotting, withering, and falling away, that fleſh, which was hidden about the roots of the hair, doth now appear, and deceive, and cauſe an imagination, that the hair doth grow. And ſome ſay, that it groweth in very deed, becauſe the dead carcaſſes are reſolved in the beginning to many excrements and ſuperfluities, by reaſon of the putrifaction which cometh unto them. Theſe going out of the overmoſt parts of the body, by ſome paſſages and pores, do encreaſe the growing of the hairs.

CXXXVI. *Why have children, rather than men, certain white ſpots in the nails of their fingers; rather than in their feet?*

Becauſe they do breed of flegme, & the children do abound with flegme more than men, becauſe they are fatter, and great eaters. And the feet, by reaſon of walking and motion, do diſſolve ſuperfluities more than the hands; and therefore

thoſe

thoſe ſpots do not appear in the nails of the feet.

CXXXVII. *VVhy doth not the hair of the feet quickly grow gray?*

For the ſame reaſon, becauſe that through great moving and walking, they do diſperſe and diſſolve the ſuperfluity of flegm; which doth breed grayneſs, And the hair of the ſecret parts doth grow gray very late becauſe of the heat of that place, and becauſe that in carnal copulation it doth diſſolve flegme alſo.

CXXXVIII. *VVhy do very many beaſts wag their tails, when they ſee their friends; and a Lion and a Bull beat their ſide when they are angry?*

Becauſe they have the marrow of the back reaching unto the tail, which hath the force of the moving in it. The imagination acknowledging that which is known unto them, as it were with a hand (as it doth happen in men) doth force them to move their tail: which doth manifeſtly ſhew ſome ſecret force to be within them, which doth acknowledge that which they ought. In the anger of Lyons and Bulls, nature doth conſent unto the mind, and doth enforce it to be greatly moved, as men do ſometimes, when they are angry, beat their hands on other parts. When the mind cannot take revenge upon that which doth hurt, it doth preſently ſeek out ſome other ſolace, and doth cure his affection with ſome ſtroke or blow.

CXXXIX. *VVhy, if you do put hot burnt barley upon a Horſes ſore, is the hair which growes upon the ſore not white, but like the other hair.*

Becauſe it hath the power of expelling, and doth wipe away and diſſolve the excrements of the flegme, and all unprofitable operation which is gathered together through the weakneſs of the parts, or crudity of the ſore.

CXL. *VVhy doth hair never grow in mens Ulcers or boiles?*

Becauſe a man hath a thick skin, as it is ſeen by the ſoftneſs and thickneſs of his hair. And ſeeing the ſcar is thicker then the skin it ſelf, it doth ſtop up the paſſages whence the hair ſhould grow, Horſes have thinner skins, as is ſeen by the thick hair, and therefore all paſſages are not ſtopped in their wounds and ſores. And after that the excre-

ments

ments which were gathered together, have broken a paſſage thorow thoſe ſmall pores, the hair doth grow.

CXLI. *What is the reaſon that ſuch are bitten with a Snake, being moſt exceeding athirſt, do quench their thirſt, and not increaſe it, by drinking of Treacle, which is hot and dry?*

I ſay then, that it doth not quench the thirſt by reaſon of his quality, but by ſome mutual ſympathy, and conſent, and mutual reaſon. This is a kind of counter-poiſon and preſervative; which is made of diverſe ſorts of herbs which have ſome kind of conſent and agreement with all the parts of the body, as Dictamnum, Dittander, or Ginger hath a proportion conſervative of the heart; Agrimony, or Liver-wort, with the Liver; Stone-wort, or Finger-fern, with the ſpleen; Parſly with the mouth of the belly, Hyſſop with the lungs, Elicampane with the reines of the back; Rue with the neck; Bitter-wort with the brain; and *Siler Montanum* with the bladder of Urine. Every one of theſe drawn, as it were, with the ſweeneſs of honey, doth draw that which is beſt for his ſafety. Amongſt all which, the blood of ſome Viper is mingled, which hath a certain natural affection, which we call *Antipathium*, a contrary of natural qualities, againſt every venemous beaſt and corruptible vertue. Theſe being diſtributed into every part, they ſuffer not to work that effect which doth threaten corruption; for they do reſiſt like unto lawful Souldiers, who have taken arms for the defence of their countrey.

CXLII. *Why is Fortune painted with a double fore-head, the one ſide bald, and the other hairy?*

The bald ſide ſignifieth adverſity, and the hairy proſperity which we enjoy when it pleaſeth her

CXLIII. *Why have ſome commended flattery?*

Becauſe flattery ſetteth forth before our eyes that which few ought to be, although not that which we be.

CXLIV. *Wherefore ſhould virtue be painted girded?*

To declare, that virtuous men ought not to be ſlothfull, but diligent, and alwayes in action.

CXLV. *Why did the ancients ſay, That it was better to fall into the hands of a Raven, then a flatterer?*

Becauſe Ravens do not eat us until we be dead; but Flatterers do devour us alive.

CXLVI

CXLVI. *Why have cholerick men beards before others?*

Becauſe they are hot, and their pores large and wide.

CXLVII. *Whereof doth it proceed, that ſuch as have the hicket, do eaſe themſelves by retaining their breath?*

The breath retained, doth heat the interior parts of the body, and the hicket proceedeth of nothing elſe but of cold.

CXLVIII. *Wherefore doth it proceed, that old men remember well that which they have ſeen, and done in their youth, and do forget ſuch things as they ſee and do in their age?*

Things learned in youth, have already taken a root, and habitude in the perſon: but things learned in age are forgotten, becauſe the ſenſes are weakned in them.

CXLIX. *What kind of covetouſneſs is beſt?*

The covetouſneſs of time, when it is imployed as it ought to be.

CL. *VVhy is our life compared to a Stage-play?*

Becauſe the unhoneſt do occupy the place of the honeſt, and the worſt ſort the room of the good.

CLI. *VVhy do Dolphins, when they appear above the water ſignifie ſome ſtorm or tempeſt to come?*

Becauſe that at the beginning of the tempeſt, there do ariſe from the bottom of the ſea certain hot exaltations and vapours which do heat the Dolphins, which doth cauſe them to mount to ſeek for cold.

CLII. *Wherefore are things more quiet in the night, than in the day.*

The motion of the air, and the coldneſs of the night is the cauſe thereof, which coldneſs doth ſtay & hinder the motions.

CLIII. *Wherefore did the Romans call* Fabius Maximus *the Target of the people, and* Marcellus *the Sword?*

Becauſe the one gave himſelf to maintain the Commonwealth, and the other very eager and ſharp to revenge the enemies of the Country; And yet they were in the Senate joyned together, becauſe the gravity of one would moderate the courage and boldneſs of the other.

CLIV. *VVhy doth the ſhining of the Moon hurt the head?*

Becauſe it moveth the humors of the brain, and cannot afterwards reſolve them.

CLV. *If water do not nouriſh, why do men drink it?*

Water

Water cauſeth the nutriment to ſpread throughout the body.

CLVI. *Why is ſneezing good?*

To purge the brain, as the milt is purged by the cough.

CLVII. *What is the ſeat of the affections of the body?*

Joy dwelleth in the ſpleen, anger in the gall, fear in the heart, letchery in the liver.

CLVIII. *Why is ſodden water lighter then cold?*

Boyled or ſodden water hath leſs ventoſity, and is more light and ſubtil, becauſe the earthly and heavy ſubſtance is ſeparated from it.

CLIX. *Wherefore are the waters of Marſhes and Ponds evil?*

Becauſe they are flegmatick, and do corrupt in Summer time, becauſe the fineſt of the water is converted into vapours and the earthineſs doth remain.

CLX. *Why be ſtudious and learned men ſooneſt bald?*

It proceedeth of the weakneſs of the Spirit, or becauſe want of Digeſtion cauſeth flegme to abound in them,

CLXI. *Why doth too much watching make the brain feeble?*

Becauſe it doth multiply choler, the which, by that means, doth dry and extenuate us.

CLXII. *Why be ſteel glaſſes better for the ſight than other glaſſes?*

Becauſe ſteel is harder, and doth repreſent unto us more ſubſtantially the air which receiveth the light.

CLXIII. *Whether doth love ſhew his greateſt force, either in making the fool to become wiſe, or the wiſe to become a fool?*

In giving wiſdome to him who hath it not; becauſe it is more hard to build than to pull down, becauſe that ordinarily love and folly are but an alienation of the mind.

CLXIV. *Why is over much labour naught for the ſight?*

Becauſe it drieth the blood too much.

CLXV. *Why is Goats milk accounted beſt for the ſtomach?*

Becauſe it is thick and not ſlimy, becauſe they feed on boughs and wood, rather then on graſs.

CLXVI. *VVhy doth much grief and vexation bring age?*

Becauſe it drieth, and age is nothing elſe but a draught.

CLXVII

CLXVII. *Why is he moſt merry, that hath the thickeſt blood?*

The blood which is fat and thick, maketh the ſpirit firm and conſtant; wherein conſiſteth the force of all creatures,

CLXVIII. *In your opinion which is hardeſt, To obtain the love of one, or to keep it being obtained?*

To keep and maintain it being gotten, by reaſon of the inconſtancy of women, which are quickly angry, and ſoon weary of one, lighty found, and ſlippery to keep,

XIX. *Why do Serpents fly from the herb called Rue?*

Becauſe a Serpent is cold, dry, and full of ſinews, and the herb Rue of a contrary nature.

CLXX. *Why is a Capon better to eat than a Cock.*

The Capon loſeth not his moiſtneſs, becauſe he treadeth not the hens as the Cock doth, and therefore is better.

CLXXI. *Why do we ſmell a thing leſſer in the Winter time than in the Summer?*

Becauſe the air is thicker, and leſs moveable.

CLXXII *Why doth hair burn ſo quickly?*

Becauſe it is dry and cold.

CLXXIII: *Why is love compared to a Labyrinth?*

Becauſe the entry and coming in is eaſie, and the going out impoſſible or very hard.

FINIS.